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The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

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RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur :

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die Octobris, 1953.

Official Documents

ENCYCLICAL LETTER

(A.A.S., Vol. XXXXV, No. 1, Jan. 16, 1953)

to the Patriarchs, Archbishops, Bishops and other local Ordinaries of the Oriental Churches having peace and communion with the Apostolic See.

PIUS XII POPE

Venerable Brethren, Health and Apostolic Blessing; No one is unaware that the Oriental Churches, bright with the glory of the learning of the Holy Fathers and also, in ancient and more recent and in these latest times, purpled with the blood of martyrs, are especially dear to Us. Scarcely had We, through no merit of Ours, been raised, by the secret counsel of God to the Chair of the Prince of the Apostles, when We turned our mind and heart to you, Venerable Brethren, and also to those "who are outside the unity of the Catholic Church" and who, as We earnestly desire, will, as soon as possible, be moved to return to the sheepfold of the Common Father as to their ancestral home. Other testimonies of Our paternal goodwill We gave you during the years of Our Pontificate. We raised, as you know, a second Oriental Prelate to the dignity of the Roman Purple, namely, the Patriarch of Cilicia of the Armenians; We had the canonical laws that pertain to you codified; which very important work is already partly realized. But it is not really necessary to recall these things, for doubtless they are very well known to you; besides We are herein only following in the footsteps of Our Predecessors, who from the very beginning of the Christian age not only surrounded your forefathers with singular charity, but also, as often as they saw them disturbed by the snares of heretics or afflicted and terrified by hostile persecution, regarded it as their solemn duty to help to the utmost limit of their power. Consequently, exercising the Apostolic authority which was given by the Divine Redeemer to the Prince of the Apostles and to his successors, the Popes defended the integrity of Catholic doctrine in the first and second Councils of Nicea, in the first, second and third Councils of Constantinople, in the Councils of Ephesus and Chalcedon; and when a lamentable schism separated the Oriental Churches, in large part, from the Roman Pontiff, they not only condemned the schism by their Legates in the Fourth Council of Constantinople, but they endeavoured by all

means in their power to settle the affairs for the common good. The settlement came, after many praiseworthy and difficult efforts, at the Council of Florence. There union was agreed upon and ratified although, contrary to the desires of all good people, it was not afterwards carried into effect. And when the countries of the East were threatened by the incursions of new peoples, and even the sacred places of Palestine, consecrated by the divine Blood of Jesus Christ, were being laid waste, then also the Roman Pontiff roused the Christian princes to undertake the work of deliverance—a work of defence and of religion. At no time, not even in later days, did that solicitude and goodwill of Our Predecessors towards your peoples slacken or cease; rather it seems to have grown, as time went on. To you, as you well know, not a few distinguished men were sent out, to set Catholic doctrine in its true light and to persuade all that the way of return to the much desired unity of faith and of government was the right way, which all should desire to follow. Here, at Rome, beside the Seat of Blessed Peter, a Sacred Congregation was established to take care of the affairs and the interests and the rites of the Oriental Churches. An Institute for Oriental Studies was also founded, with the express purpose of cherishing and promoting the knowledge of the oriental things that pertain to you.

At the present moment, alas! there is another matter which demands Our solicitous care. In not a few countries, in which the Oriental rites prevail, a new storm of evils is raging, which endeavours to devastate and extinguish flourishing Christian communities. In previous centuries some particular truth of Catholic doctrine was assailed, but now, as you see, things have gone much further. All sacred rights, institutions, laws, and even everything divine and connected with divine things are to be rejected and eliminated as fables and bad things from the public life of civil communities, from domestic life, from Universities and schools—in a word, from the whole life of the people.

In the measure in which this accumulation of calamitous evils is greater, settling on a distinguished past of the Christian population of the world, so Our goodwill towards you, Venerable Brethren, is all the greater; the solicitude of that charity is more ardent in which We paternally embrace you.

In the first place, We wish to make it clearly known to you, that We regard your sorrows and afflictions as Our own. We desire nothing more cordially than to be able to soothe and comfort in some way your great sufferings. This We do especially by asking the prayers of all

Christians on behalf of all those who for their courageous defence of the Catholic religion and its sacred rights are suffering grievous persecution.

We know that there are many faithful in Oriental lands who lament with tears the sight of their Pastors being done to death or dispersed or so impeded that they cannot freely address their flocks or govern them with their authority, as they should. They see many of their churches given over to other uses, or allowed to fall into ruin; they see those churches now silent, with no public voice of prayer being lifted to heaven according to the ceremonies and forms of your beautiful liturgy; they lament the condition which silences that very prayer which would bring down the rains of heavenly graces, to renew men's minds, to console their hearts and to remedy so many ills.

We know that many of your people are detained in prisons or in concentration camps or, if left in their homes, cannot enjoy those sacrosanct rights which belong to them. They can no longer, as they are entitled to do, profess their religion not only in the sanctuary of their own conscience, but in their domestic life for the education of their children, but also in schools conducted for the right formation of youth. They cannot openly teach, defend, and proclaim their faith.

We know at the same time, that the children of the Oriental Churches are united in fraternal association with the faithful of the Latin Rite in the courageous endurance of those persecutions. They suffer together with them, they share in their martyrdom, they share in their glory. Strenuously they hold on to their faith; they resist the enemies of the Christian name with the same unconquerable firmness which characterized the resistance of your fathers; they lift their prayers and supplications not publicly but privately at least to heaven; they faithfully continue in the closest union with the Roman Pontiff and with their Bishops; with genuine devotion they honour, implore, and love the Blessed Virgin Mary, the most loving and powerful Queen of all the citizens of heaven and of earth, to whose Immaculate Heart We have consecrated them, each and all. All these things are pledges of future and assured victory—of that victory which does not arise from the blood of men engaged in mortal combat with each other, which is not nourished by the unrestrained desire of earthly domination, but has its solidity in the equitable and lawful liberty of human persons—its solidity being in justice for citizens, peoples, nations not in empty name but in reality; in peace and fraternal charity joining all together in the bonds of friend-

ship; in religion, especially, which regulates conduct rightly, which keeps private cupidity in order, and makes it serve the common good, which raises men's minds to heavenly things; which finally is the nurse of civil fellowship and universal concord.

These are the things which Our soul desires; but, meanwhile, the news, which is being brought to Us, is such that it stirs and sharpens Our sorrow and Our grief. By day and by night We turn Our heart with paternal solicitude towards those whom We are commanded to shepherd, and whom We know to be treated in some places with such indignity, that, on account of the Catholic faith which they tenaciously keep, they are caluminated, and deprived of legitimate rights, sometimes of those primary rights which are so ingrafted in human nature that, if they are taken away by force, by fear, or by some other art, the dignity of human nature itself is lowered and violated.

Amongst those reports that have come to Us there is one of recent date which pierced the hearts not only of all Christians but of all who respect the liberty and dignity due to citizens. In Bulgaria, where a small but flourishing Catholic community existed, a fierce tempest is producing sad effects for the Church. With the usual accusations, ministers of religion are arraigned as perpetrators of crime against the State. Amongst them Our Venerable Brother, Eugene Bossilkoff, Bishop of Nicopolis, has been condemned to death, and with him three priests, his companions in apostolic labour. Others besides, and not a few, have been thrown into prison, or hindered by public custody, and to this number are added a goodly company of Catholic men, who are subjected to various penalties and consequently are decorated with the same palm and the same honour. In duty to Our office—an irrefusable duty—We complain of these indignities, and We denounce the wrong done to the Church before the whole Christian world. Those men, for the simple reason that they not only profess the Catholic faith, but have openly and strenuously striven to defend it, are considered as criminals against the State, whereas, on the contrary they are second to none in their patriotism, second to none in obedience to public authority, second to none in their observance of the laws, provided that these do not order something which is repugnant to natural, divine or ecclesiastical rights.

What has happened more recently in Bulgaria has for a long time been happening in other nations in which the Church of Oriental Rite is predominant, in Roumania, in the Ukraine, and in other nations. In regard to Roumania We gave Apostolic Letters last March, in which

We greatly deprecated the miserable condition to which the faithful of your rite together with the Latins are subject, and with fatherly affection We exhorted them all to persevere in the religion of their fathers with the invincible firmness which is their glory.

At present We turn in grief of soul to another people which is very dear to Us, namely, to the people of the Ukraine, where not a few faithful look with great desire and intense love towards Rome and revere this Apostolic See as the head of the Christian religion and the mistress of truth—a mistress who by the ordinance of Christ is infallible. Those of the Ukraine, as We learn with vehement sorrow, are undergoing no less persecution, and have for a long time been in no better condition than the other nations of which We have made mention in this Letter to you, Venerable Brethren.

We wish to mention particularly those Bishops of Oriental Rite who were amongst the first to endure afflictions, pains and wrongs for the defence of religion—who were taken to the city of Kiev and there put on trial and condemned to various penalties—to the city of Kiev, We say, whence formerly the light of Christian teaching radiated through all those regions, the centre of propagation of Christian civilization. Some of those Bishops have already died glorious deaths and, therefore, We hope, from the seat of heavenly beatitude, which they enjoy, look down lovingly on their children and on the partners of their peaceful warfare, and obtain for them strong defence from God.

Moreover, We cannot pass in silence over those faithful Christians of Latin and Oriental Rite who have been driven from their native places, and from their homes, and have been deported to distant and unknown lands—who in their places of exile have not legitimate pastors to console and direct, and help them with the heavenly succour of religion.

All these things bring such sorrow into Our heart, that We cannot refrain from tears; We implore the God of clemency and the Father of mercies to kindly enlighten the minds of those on whom this misery depends. May He deign to end quickly this accumulation of evils.

Nevertheless, Venerable Brethren, in this sea of calamity on account of which Our and your soul is suffering, there is reason to draw some consolation from the reports received. Indeed, We know that those who have come into such lamentable circumstances are standing steady in their virtue, with an intrepid constancy which moves Our admiration and the admiration of good men everywhere. To all of them

the word of Our paternal praise goes out, to increase their constancy and strengthen it more and more. Let them be fully assured that We as the common Father, on whom "the solicitude of all the churches" rests and "the charity of Christ presses", daily offer fervent prayers to God that soon the kingdom of Jesus Christ may triumph, bringing peace to the souls of men, peace to the peoples, peace to the nations.

Before the sad spectacle of evils like this—evils whereby not only Our children of the lay order but especially those who have been raised to the sacerdotal dignity are afflicted, after the manner of the prophecy announced in Sacred Scripture: "I will strike the shepherd, and the sheep of the fold shall be scattered"—We cannot but remind all that throughout the ages not only amongst civilized but even amongst barbarous nations the ministers of religion, as being mediators between Heaven and humanity, have been honoured with due observance and veneration. And when the Divine Redeemer had expelled the darkness of error, had taught us heavenly truth, and had wished us in His great goodness to share in His eternal priesthood, this showing of observance and veneration greatly increased. Hence Bishops and priests were regarded as most loving fathers who sought nothing else but the common good of the people entrusted to them. But the Divine Redeemer Himself had said: "The disciple is not above his master", "if they have persecuted me, they will also persecute you"; "blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake. Rejoice and exult, because your reward is great in heaven".

We must not wonder, therefore, that in this age of ours, more perhaps than in the centuries gone by, the Church of Jesus Christ, and especially its sacred ministers are under the lash of vexations, lies, calumnies, and all sorts of miseries and losses; we must rather place our safe hope in Him, Who, if He predicted them as things to be, at the same time wished us to be forewarned with these words of His: "In the world you shall have affliction; but take courage, I have conquered the world".

Let discouragement be far from you, then, Venerable Brethren. As your forefathers overcame so many difficulties, snares, perils, striving manfully even to martyrdom and remained unconquered, so you of the Church of Oriental Rites, closely united to the faithful of Latin Rite, will depend on the help of heavenly graces and fear nothing. And, for those especially who are in the greatest danger, strive with suppliant

hearts to obtain help from above, praying together to the Lord and His most loving Mother, that those, who are so grievously endangered and so hard set to-day, may be strengthened with Christian fortitude, and that in the end it may be clear to all (and it is really as clear as daylight) that "the weapons of our warfare are not carnal, but powerful before God". Thus it will be evident that the Catholic Church is not seeking earthly domination, but the eternal salvation of souls; that she is not undermining the State authorities, but rather, by proclaiming the precepts of the Gospel whereby the citizens of the State are formed in virtue, she even provides the safest foundations for human society. If, therefore, the Church enjoys the freedom divinely due to her, and can exercise her efficacy in public, if she can perform all the functions of her ministry openly towards the people, she will certainly exert a most beneficent influence in promoting the common good, in reconciling the classes of citizens, under the lead of justice and the tending hand of concord; she will do much to bring all nations to that genuine peace and tranquillity, which is in the desires of all and should be in the wills of all.

In order to obtain this most desirable blessing, We wish, Venerable Brethren, that you order public prayers and that you procure by your exhortations that the flocks committed to your cares may join to those prayers works of penance, so as to appease the Divine Majesty outraged by so many insults and offences. Let all remember those words of Holy Scripture: "Pray for those who persecute and calumniate you"; "And if one member suffers anything, all the members suffer with it". The example to be followed is that of the Divine Redeemer, Who, in the midst of the fearful torments which He suffered on the cross, cried out: "Father, forgive them, for they know not what they do". It is also necessary "to fill up what is lacking of the sufferings of Christ, in our flesh, for His body, which is the Church". Hence, for our afflicted children and brethren we must generously offer not only our prayers but also our pains and afflictions and anxieties willingly endured.

If We cannot, in regard to all those innumerable multitudes of men who in those parts of the world suffer sicknesses, pains and sorrows or are in prison—if We cannot realize in their regard that word of Jesus Christ: "I was sick, and you visited me, in prison and you came to me", We can, however, do this in a certain way. We can by our supplications and acts of penance secure that the loving God will send His consoling angels to Our sorrowing brethren and children, and that He will grant them His heavenly gifts, to refresh their souls, to confirm them

and strengthen them, and raise their minds to the things that are above.

In a particular way We desire that all priests, who can offer the Eucharistic Sacrifice daily, should remember those Bishops and priests who, being far from their churches and flocks, are impeded from approaching the altar of sacrifice, to celebrate and feed themselves and their flocks with that divine food by which our souls are refreshed with a sweetness that surpasses every desire and are strengthened with a strength that begets victory. This same We desire the faithful united in fraternal fellowship to do, for they participate in the same table and the same sacrifice. Let them be unanimous throughout the whole world, offering prayers in all the Rites, with which the Catholic Church is adorned; and let the voices of those, who pray to God and His holy Mother, intercede for those afflicted communities of Christians and obtain the divine mercy for them.

The prayers that are offered in many places for unity (reference is made to the January Octave of unity) should beg with all fervour that the desire of the Divine Redeemer may be quickly realized: "Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are". Let them be offered, that prisons may be opened, the bonds of captivity loosed, whereby so many are now bound, because they have the courage to defend and uphold intrepidly the institutions and rights of religion. May those prayers hasten the day when Christian truth, justice, concord and peace, which are the supreme good things for individuals and society, may everywhere triumph.

Of these happy things let the Apostolic Blessing be a guerdon, as it is a pledge of Our paternal benevolence. To you, Venerable Brethren, to your flocks and especially to those who are unjustly afflicted, We impart it with an effusion of charity.

Given at Rome, from St. Peter's, the 15th day of the month of December, in the year 1952, the 14th of Our Pontificate.

PIUS XII POPE.

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SUPREME SACRED CONGREGATION OF THE HOLY
OFFICE

(*A.A.S.*, Vol. XXXXV, p. 426)

Decree

on evening Mass on board ship.

The query has been put to this S.S.C. of the Holy Office:

1) Whether local Ordinaries, in accordance with No. 6 of the

Apostolic Constitution "Christus Dominus" may permit the celebration of evening Mass in favour of faithful attached to a ship, during a sea voyage, and, if in the affirmative:

2) Who is the local Ordinary competent in the case?

The Most Eminent and Reverend Fathers of this Supreme Sacred Congregation, having carefully considered the matter, gave their decision in the Plenary Session of Wednesday, March 25, 1953.

a) *Yes* to the first.

b) The competent Ordinary for the granting of the above permission is the local Ordinary in whose territory the port is in which the ship is habitually tied up.

In an audience granted to the Cardinal Pro-secretary on May 5, His Holiness approved the Decree of the Eminent Fathers and ordered its publication.

MARIUS CROVINI, *Notary*.

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SACRED APOSTOLIC PENITENTIARY.

(*A.A.S.*, Vol. XXXXV, p. 431)

The following prayer to the B.V.M., under the title *Mater admirabilis*, of which no official translation is yet available in Australia, has been enriched (May 12, 1953) with a partial Indulgence of 300 days *toties quoties* and a plenary Indulgence on the usual conditions for daily recital throughout an entire month:

Oratio ad Matrem Admirabilem

Ave Maria, gratia plena, lux fulgida, in qua tres divinae Personae relucet. Nomen tuum, o Maria, vulneribus nostris est balsamum effusum, nobisque peccatoribus auxilium quod semper suspiramus. Dominus tecum, sicut tu, o Maria, nobiscum es, ut filios illumines, dirigas eosque consoleris qui misere peregrinantur in hac lacrymarum valle, in te oculos intendentes, o nostra propitia stella. Benedicta tu in mulieribus, quia Dominus te elegit, ut sis Mater incarnati Verbi, nunquam permittens, ut labe peccati pulchritudo tua suavissima maculetur. Benedictus fructus ventris tui, Jesus, quia per te nobis datus est unicus Salvator, qui a morte nos redemit nobisque caelorum portam iterum aperit. Sancta Maria, Mater Dei, ora pro nobis, qui in terris nunc pugnam sustinemus. Esto nobis semper refugium, ut in mortis benedicta hora suavem tuam faciem in splendore aeternitatis spectare valeamus. Amen.

PONTIFICAL BIBLICAL COMMISSION.

(A.A.S., Vol. XXXXV, p. 432)

Declaration

regarding the book of the Rev. Bernard Bonkamp: "Die Psalmen".

The work published by the Rev. Bernard Boncamp on the Psalms: *Die Psalmen. Nach dem hebräischen Grundtext. Mit einem Vorwort von Univ. Prof. Dr. A. Allgeier. Verlag Wilhelm Visarius, Freiburg im Breisgau (Imprimatur: Freiburg, 9 Feb., 1949), VI, 634 pp.* does not satisfy the laws of Catholic hermeneutics, but neglecting Catholic tradition and the rulings of the ecclesiastical Magisterium rests mostly on subjective and quite arbitrary criteria. Hence this work must not be introduced into Seminaries nor into Colleges of Religious.

On June 9, 1953, in an audience granted to the undersigned Secretary, His Holiness approved this declaration and ordered it to be published.

Rome, 9 June, 1953.

ATHANASIUS MILLER, O.S.B., *Secretary.*

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SOME QUERIES RECENTLY SUBMITTED TO THE SACRED CONGREGATION FOR THE ORIENTAL CHURCH—AND THE REPLIES.

(By courtesy of the Apostolic Delegation, Sydney)

1. Si vir catholicus ritus latini matrimonium cum muliere catholica ritus orientalis ineat, quaeritur utrum haec et proles ipso facto pertineant ad ritum latinum?

R.: Proles est ritus latini (v.cc. 756, par. 1, ea 98, par. 1, CIC.); uxor uti potest facultate de qua in c. 98, par. 4; nisi utatur, manet ritus orientalis.

2. Si vir catholicus ritus orientalis matrimonium cum muliere ritus latini ineat, pertinetne proles ad ritum orientalem?

R.: Proles est ritus patris (v.c.c. 756, par. 1, et 98, par. 1, CIC.) In hoc casu, liceretne vel essetne suadendum ut vir ritum suum mutaret?

R.: Ex canonica causa, auctoritate Sedis Apostolicae, ritum mutare potest.

3. Quaenam sit condicio et ritus proles catholicae, si:
a)—mulier ritus latini matrimonium cum viro dissidenti (orthodox) ineat?

R.: *Conditio et ritus coniugis catholici* (v.c. 756, par 3).

b)—*vir ritus latini matrimonium cum muliere dissidenti ineat?*

R.: *Eadem responsio ac ad litt. a).*

4. *Quinam sit processus, si homo dissidens velit ad fidem catholicam (Romanam) converti:*

a)—*Possitne ritum suum mutare?*

R.: *Eligere potest inter ritus orientales; latinum autem ritum eligere non potest, nisi de venia Sedis Apostolicae.*

b)—*Possitne sacerdos latinus submissionem eius recipere?*

R.: *Affirmative: potest recipere fidei professionem et adsistere abiurationi.*

c)—*Quaenam debet esse forma receptionis?*

R.: *Quam praescribit Sedes Apostolica (S. Congregatio pro Ecclesia Orientali).*

d)—*Sitne necessarius baptismus sub conditione?*

R.: *Videndum in singulis casibus an prudens dubium habeatur de existentia aut de validitate baptismi: si sit, Baptismus iterandus est sub conditione.*

e)—*Debetne facere professionem fidei?*

R.: *Affirmative.*

5. *Quid faciendum, si vir catholicus ritus orientalis velit sacerdos aut religiosus fieri?*

R.: *Adeunda est Sacra Congregatio pro Ecclesia Orientali, quae quid agendum in casu praescribet (cfr. c. 542, n. 1, "Invalide ad novitium admittuntur: Coniux, durante matrimonio").*

Vel si mulier (eiusdem ritus) velit religiosa fieri?

R.: *Eadem responsio, data ad praecedentem quaestionem.*

6. *Possitne fidelis ritus orientalis ritum proprium pro ritu latino mero actu voluntatis mutare?*

R.: *Negative: interventus Sedis Apostolicae omnino necessarius est.*

W. LEONARD.

The Young Catholic Students' Movement and Modern Educational Theory

Summary: Catholic Action in High School—Apostolic in aim—also effects personal religious development—Methods of religious education not perfect—Y.C.S. technique offers prospect of improvement—In line with sound principles of modern education—Learning by doing—Developing attitudes—discipline through reasonable self-government—Training in democracy—Training in self-expression—Extension of same technique to lower classes.

Ever since the Supreme Pontiffs first began to speak of Catholic Action they have pointed to the need for specialisation. In keeping with this principle, efforts have been made here in Australia to restore a Christian savour to the environment of high school students by means of Catholic Action on the part of students themselves. With its national headquarters in Melbourne, the Young Catholic Students' Movement has gradually made its way into Catholic High Schools in most parts of the Commonwealth. With its Leaders' Groups and Activity Groups it opens the door to Catholic Action to all students in those schools where it is established. It follows the regular Jocist lines modified to meet the needs of students in Australian schools. The whole emphasis is on the Apostolate. The apostolic idea is beautifully expressed in the Y.C.S. Prayer, with which the Leaders' Group Meeting opens; it is developed in the Gospel Discussion which follows; it is explained by the short talk of the Chaplain or Religious Assistant, delivered prior to the reading of the minutes of the previous meeting; it is particularised through the Review of Influence, in which each leader reports on what he or she has done to influence a "contact," on what he or she has observed about the environment, at school or away from it, and done to improve it; it is brought to bear on the whole environment through the Enquiry, which also fortifies the efforts of each group by associating it with groups in so many other schools that are conducting the same Enquiry; this same apostolic idea underlies any General Business that has then to be transacted and is again brought to the fore in the concluding Prayer for the Conversion of Australia.

The purpose of this article is not to discuss the Y.C.S. Movement precisely as Catholic Action, but to point to ways in which it makes for better personal religious development in the student participating in it, and to suggest some reasons why it does. Personal religious development is not, of course, the specific purpose of Catholic Action in any

form, but it is at once a necessary means to Catholic Action and a certain consequence of participating therein. This is clear enough from the close association of Catholic Action with the virtue of Charity. Unless a person grows in Charity he will be ineffective as a Catholic Actionist; in turn, his apostolate will tend always to increase his own Charity.

The personal religious development of girls and boys is the primary goal of our Catholic schools. Our schools have done, and are doing, a tremendous amount to promote this religious development, but we cannot be satisfied to the point of complacency about their achievements. There is certainly room for improvement; the moment that smug satisfaction should be allowed to drop the dead hand of immutability on our organisation, methods and immediate aims, the gateway to improvement would be effectively slammed. Our teachers, over-worked and giving always of their best, are as painfully aware as anyone else of the fruitlessness of their labours in too many instances. If we pick up a group photograph of a class that has left school but a few years, we find that there are altogether too many gaps left in the ranks by those who have fallen away. We are all painfully aware of the rapid change that occurs all too frequently in youngsters who led apparently excellent Christian lives while at school, but who became very ordinary Catholics soon after leaving it. We are surely not unaware of the losing battle that our teachers so often wage to overcome the damaging influence of a bad home environment. If we consider the matter candidly we must admit that only a small percentage of the products of our schools are distinguished in their post-school conduct by that dynamic Charity-in-action that makes them shine as stars of truth and sanctity in the dark sky of unbelief and godlessness that is the post-Christian environment into which they are flung.

To try to discover reasons for these deficiencies and to apply remedies for them must constantly engage the attention of all who are concerned with Catholic Education. To do this comprehensively would be out of place in this note, but it does seem that one fundamental weakness is our past and present failure to develop real Charity in the lives of the children. Instruction is not, of itself, sufficient to accomplish this. Indeed, the very emphasis that is placed on the child's own welfare—to help *him* keep the Commandments, to help *him* save *his* soul, to enable *him* to derive the maximum advantage from the Mass and the Sacraments—can easily tend to make the child spiritually

selfish, unconscious of his obligations under that Commandment which is like to the First, and second in importance to it alone. Fraternal Charity, the badge of the Christian, has been long ousted from its due position of eminence and it was a hopeful sign to see it so wonderfully glorified during the Sydney Congress last April. Now it is precisely because the Y.C.S. Movement does make students aware that they are their brothers' keepers, does enable them to practise Christian Charity in the general run of their daily lives, that it seems to offer such bright prospects of improving their religious development. If they have developed this virtue sufficiently while at school, surely there will be brighter prospects of their living lives of Charity, after leaving school, that will ensure them the Grace they will need to keep the Faith. It will be well if their mentality is not the defensive one of keeping the Faith, but the crusading one of giving the Faith away to all and sundry by really living it. That they will then actually stand a much better chance of persevering can be expected even on grounds of human psychology. They will not suffer the handicap of fear and a semi-expectation that they might lose the Faith but will be fortified by the healthy confidence that, with God's Grace certainly, they can live gloriously and conquer. Here then is one way in which the Y.C.S. agrees with modern educational theory, which advocates educating children to a healthy confidence in their own powers. The fact that such an idea is exaggerated by the warped mind of a Bertrand Russell into an unrealistic denial of the Fall of Man is no reason why the essential truth and helpfulness of the idea should be spurned.

Modern education also makes much of the idea of "learning by doing". It is true that the school of John Dewey has seized on this as something new and revolutionary and has grossly exaggerated it to the point where even proper passivity and fitting subjection to tutors is ruled out. Actually, this is a too violent re-action against education that had forgotten, to a large extent, that "practice makes perfect." As for religious development, St. Paul advocated learning by doing when he stated that it is by "doing the Truth in Charity that we grow up in all things to Him Who is the head". Before the "Progressive" school of educational theory raised its clamour, Dr. Shields had expressed the truth with the balance and moderation that bear the stamp of Catholic Theology and Philosophy. "The temptation of the teacher", he warned, "is to ignore the fact that the temple of life and mind can be built by none other than the inward dweller". The technique of the

Y.C.S. Movement is in perfect harmony with this truth. Through their Gospel Discussion the students themselves are active in arriving at a practical understanding of the meaning of Christ's Life and Word for their present particular situations, guided the while by their Chaplain or Religious Assistant. They are not simply learning their Religion, to store it in their minds, sealed and labelled, "Not to be opened until you grow up". They learn by carefully examining the problems that confront them here and now and by finding Christ's solution to those problems, be they small or large. They learn their Faith by looking at their actual environment, their little world, to see whether it does or does not reflect the teachings of Christ. They develop an awareness that their Religion is not something separate, just one compartment of their lives, but something most practical, with a definite bearing on all that they do, see or hear. They become conscious of the shortcomings of others, perhaps even of their parents, not that they might criticise, but that they might go to their aid and that they might resist the pressure to conform to their un-Christlike patterns of conduct.

Educational theory maintains that the cultivation of attitudes is going to have a greater bearing on post-school activity than is factual knowledge. Again, the truth of this contention is certain enough and we need not follow the moderns to their false conclusion that factual knowledge is therefore of little account. Especially when there is question of knowledge of God and what He has revealed, factual knowledge is important and must hold its due place. Without the development of proper attitudes, however, that factual knowledge can remain sterile. Here, again, the Y.C.S. Movement seems to hold out real prospects of solid gain. It certainly does tend to develop attitudes. An enquiry on reading, for example, enables a student to discover for himself that comics, papers, magazines contain much that is out of step with Christ's teachings. He develops a critical approach to what he reads; he must have specific facts to mention at the meeting of his group, not vague generalities. This critical approach, examining what he reads in the light of revealed Truth, will become a fixed attitude that will carry over into his reading of history, of geography, of economics; it will have a real prospect, at least, of carrying over into his reading at the University or Teachers' College, should he go on to higher study, into his recreational reading and reading of newspapers

when he has left school. How much brighter the prospect of permanent good than if he is merely, albeit thoroughly, instructed that he must not read anything dangerous to Faith or morals and warned that his reading will contain much of such a dangerous nature, after he has left school. Consider, also, the matter of marriage laws. Children learn them at school and often forget them before they have any need to obey them. In the Y.C.S. Movement they are trained to meet and solve particular situations by analysing the issue involved, by finding out, if they do not already know, what is the Christian approach, and then by judging the situation and arriving at a conclusion as to what they should do. If such an approach to life has been made second nature by practice, even when small problems are involved, there is room for confidence that the approach to a big question like marriage will be the sound approach of practical Catholicism. By practice, attitudes can be developed to the other major influences and occasions of modern life—the radio, movies, television, companions, fashions, advertising, courtship, taking a position, etc.

“Progressive” education has violently attacked school discipline. This again was a re-action against excessive and mis-guided discipline harshly enforced without any rational justification, a re-action that has gone so far that one American teacher is quoted as saying: “I don’t want to be too hard on these kids, but I don’t want them to be too hard on me, either”. Obviously, there must be discipline. Just as obviously, merely external discipline is worthless to the child, unless he is persuaded of the reason for it, and is even seriously harmful where it is going to ignite in the child a smouldering resentment that will have nothing to prevent it from flaring into open rebellion against all authority the day he leaves school. Self-discipline has much greater moral value than has conformity through fear. It is such self-discipline that can be cultivated through the techniques of the Y.C.S. Movement. The efforts of the Leaders to improve their environment will make them aware of whatever is amiss in the attitude of the children to their teachers and studies, and zealous to improve matters. An enquiry on school discipline, on attitudes to work, teachers, sport, school prayers, school spirit, on attitudes to children from other schools or on the children’s conduct when away from the school should be a valuable means of improving the discipline of the school, though the groups must not be made an instrument of discipline in the hands of the teachers. The children have more opportunities than has the teacher for discovering

what are the genuine patterns of conduct of the children, and more opportunities for improving them. It is really a precious experience to witness such an enquiry, conducted by a reasonably good group of Y.C.S. leaders; their candour, their keen observation of pertinent facts, their seemingly intuitive understanding of motives, their resourcefulness in planning some line of action have to be witnessed to be believed. They can work, too, without any air of superiority or condemnation, though the Religious Assistant or Chaplain will be watchful lest pride should insinuate itself in any way. Teachers must still maintain order and discipline, certainly, but their work will be easier and their commands will be less likely to be misunderstood, once children themselves appreciate the place of school discipline in their lives.

Y.C.S. techniques also provide a sound training in democratic living, the students regulate for themselves quite a large area of their daily lives. After leaving schools they will live in communities where there will be all kinds of voluntary organisations as well as three levels of elected civil authority determining the way people live. Their Y.C.S. training should fit them to play an active part in these organisations seeing them as fields in which they can exercise their apostolate. That they should do so was plainly stated in a recent Social Justice Statement from the Australian Hierarchy. Modern educational theory is quite right in advocating education for democracy, but the Church, through movements like the Y.C.S., can add to that an understanding of the values towards which democracy should work.

Modern education aims at one further thing which is effectively achieved through the Movement we are considering, namely, training in self-expression. Many apparently well educated people are inarticulate and shy, unable to let others share what they have. How many excellent Catholics are dumb in the face of criticism or misunderstanding of the Church, simply because they distrust their ability to state the Catholic position adequately. Y.C.S. work gives students ample opportunity to express the contents of their minds—what they have seen, what they think, what they judge should be done, their understanding of a Gospel passage—before a sympathetic but critical audience, and so to overcome diffidence and acquire poise and ease in self-expression. How much more natural and effective is such self-expression, full of purpose as it is, than lecturettes and debates on artificially selected subjects. Nor is their training in self-expression

confined to the spoken work, since the Activity Groups provide ample opportunity for purposeful activities endless in their variety. Expression through such media as drama, poster painting, a bulletin board, organisation of demonstrations, care and decoration of the sanctuary, is excellent training apart altogether from its apostolic content. Nor is it an exaggeration to class practices of piety as media of self-expression. Week-day Mass, frequent Communion, Confession (at times other than before the First Friday!), visits to the Blessed Sacrament, the Rosary—all these practices can become much more part of the person when they are performed voluntarily, because the child understands why they should be performed and wants to perform them and chooses his own time to perform them, under the self-discipline and reasonable service developed through the Y.C.S. technique, than when children are simply told to perform them or, worse still, led like sheep to the performance of them.

Without claiming that the Y.C.S. Movement is the one solution and the perfect solution to all our problems—for even it cannot abolish the effects of the Fall!—we can conclude by claiming that, altogether apart from its power to instil an apostolic outlook, which is its specific goal as Catholic Action, it is educationally sound as a method of advancing the religious development of the individual. For this reason its technique will be worth using even in schools other than high schools. It has been used successfully, for example, in some country schools that teach up to the Intermediate. It has even proved its value in smaller country schools, with but few children in post-primary classes. Indeed, it could be invaluable there in training future Catholic leaders, with vision and dynamism, who would rescue from stagnation and decay the little Australian communities in which they will be living.

JOHN P. KELLY.

Bishop Willson, XVII.

CATHOLIC EDUCATION.

Summary: Beginnings of Catholic Education in Tasmania—Schools at Hobart and Richmond—Bishop Willson's desire to establish a school at Launceston—Appeals for Government aid—Government plan for education provides some help for denominational schools—Malicious libels on Governor—Arrival of new Governor, Sir William Denison—He grants some aid to Catholic schools—Success of school at Hobart under Joseph Roper—Roper family converted by Dr. Willson—Thomas Arnold invited to Tasmania by Government as Director of Education—His survey of Tasmania's educational field—Arnold's sympathy with Catholics rouses bigotry—He becomes a Catholic (1856) and is forced to resign—His career at Dublin with Newman—Irksome nature of Government supervision—Break with State aid in 1878—History of St. Luke's (South Hobart) and St. Mary's Seminary.

Tasmania's pioneer missionary priests, Fathers Conolly and Therry, had been by no means unaware of the urgent need of Christian education for the young members of their congregations. But how could they have established or maintained efficient schools? Poverty stood out as one insuperable obstacle: in addition to this the Lieutenant- Governors, in the allocation of public funds, disregarded the existence and rights of the Catholic body. In rare instances, it is true, small money grants had been included in the estimates of official expenditure: seldom were such promises even grudgingly honoured. The passing good-will of the Head of the Colony rather than any recognition of just claims would appear to have been the deciding factor. Where Catholics were concerned official benevolence never lived long enough to produce fruit worth gathering.

At the date of Dr. Willson's assumption of office there existed two Catholic schools engaged in a desperate struggle to keep their doors open—one at Hobart, the other at Richmond. Nothing but the generous sacrifices made by Father Therry and Father Butler could account for the birth and the survival of these small nurseries of the faith. Recognising their value the Bishop told his people that he hoped with their assistance and generosity to multiply Catholic schools. As this could not be done without the active co-operation of the Government he approached Sir E. Eardley-Wilmot, who appeared more inclined than his predecessors had been to receive Catholic petitions favourably. The Bishop had in view a new school to be built in Launceston:

"Hobart Town, 11th Aug., 1845.

"Sir,—I beg leave to state that in order to provide a proper place wherein the children of poor Catholics in Launceston can be educated it is my intention to erect a school-room upon the land belonging to the Catholic Church.

"The Catholics of that place are willing to contribute £120 towards the intended building, but it cannot be erected for less than £170. We propose to make the room sixty feet long by twenty-four feet wide, and to divide it by a partition of wood so that the sexes may be separate. I venture to solicit the consideration of His Excellency, the Lieutenant-Governor to this important object, and trust he will be pleased to grant the sum of Fifty Pounds for the completion of this large school, or Forty Pounds in money and bricks belonging to the Government to the value of Ten Pounds.

"I have the honour, etc.,

"R. W. WILLSON".

In terms familiar to Father Conolly during the fourteen years of his single-handed administration and to Father Therry from 1838 to 1844, the Bishop read the official reply: "The Lieutenant-Governor regrets that the present state of the Colonial Revenue prevents a compliance with your wishes". Something, however, had been gained. In another communication His Excellency assured the Bishop that a Report would be published in reference to a system of public education in which the rights of the various denominations were going to receive attention.

Dr. Willson set out for Europe on diocesan business in September, 1846, leaving the Rev. William Hall, the Vicar-General, as his representative. One month later the decision of the Secretary of State on education gave the Catholics some reason to hope for a brighter dawn. The Board of Education would continue to function; but denominational schools were not to be altogether excluded from a share in public funds:—

"Colonial Secretary's Office,
"13th October, 1846.

"Sir,—I am directed to inform you that the Lieutenant-Governor has received a despatch from the Right Honourable the Secretary of State in reply to various despatches and other documents transmitted by His Excellency on the subject of the system of public education in this island. Among the papers under the consideration of Mr. Secretary Gladstone was the report of the Commission appointed in obedience to Lord Stanley's instructions to investigate the working of the Education System established in this Colony. On carefully considering the question in all its bearings the Secretary of State leans to the opinion that without interrupting the operations of the Board of Education, the system of New South Wales, or one corresponding with it as to the principle of distribution should be partially adopted in Van Diemen's Land. He does not direct His Excellency to take immediate steps for the general introduction of a new system for the following reasons:—

"In the first place, Mr. Gladstone is unwilling to cause any violent or sudden change in the subsisting schools, especially from the consideration that great hardship might fall upon deserving teachers in particular cases. Mr. Gladstone also thinks that the same objection which applies to the present system must apply whether in a less, an equal, or even a greater degree to his proceeding to direct the immediate substitution for it of another, namely, this:—that it would be an attempt to apply an uniform rule to a community where the great forces of opinion bear in various and opposite directions; and it cannot be assumed that it would have the

general concurrence in its favour which His Majesty's Government regard as so desirable. For these reasons Mr. Gladstone does not proceed to any definite and complete arrangement. But there are certain changes which he instructs the Lieutenant-Governor to introduce without delay. As regards the present System Her Majesty's Government have observed that it is at variance with the principles and working of the system that any schoolmaster under it should be local Preacher. Of course, this objection would not apply to the case of denominational schools. To schools not denominational it does apply, and that, so forcibly, the Lieutenant-Governor has requested the Board of Education to advise him how he can at once put an end to it in the manner most considerate to individuals and at the same time most effective for the purpose in view. The Board of Education have been informed that it is the desire of Mr. Gladstone that in all schools which subsist under the system conducted by them where any diversity of religious persuasion is to be found among the pupils, the question and expositions of the Master or of any person who may visit the school, and examine the children in common and in relation to religion, are to be confined strictly according to the rule of the British and Foreign School Society to the grammatical meaning of the text of the Holy Scriptures. The general inculcation of religion, which appears in some instances, to prevail, is, when the question comes to be contested, clearly, and even flagrantly at variance with the fundamental ideas of the existing System, and opens a door to the unconscious but effectual intrusion of every kind of partiality. The Secretary of State then adverts to the number of children in the separate or independent schools and to the grounds which prevent them from taking advantage of the public grant as at present administered; and arrives at the conclusion that some measure should be taken for their support, in a moderate degree of the schools which they attend. The Secretary of State considers that the savings which have been effected in the school expenditure may with advantage be made available for this purpose. Mr. Gladstone estimates the savings at the sum of £821. Acting on this decision the Lieutenant-Governor proposes to tender to you in aid of the expenses of the independent schools connected with the Church of Rome on the principle of the New South Wales plan. It is true that such an allowance will by no means place these schools on the footing of the present Government Schools, as it cannot exceed 1d. or 1½d. per diem for each child; but it will greatly improve their position and afford time to make further enquiries, previous to a final adjustment of the matters at issue. The Secretary of State directs that this grant should be accompanied by such conditions as to inspection as the Lieutenant-Governor shall determine on, and in so doing His Excellency is particularly directed to take care that religious instruction is left free: and on the other hand that the power of declining it for their children be kept entire on the part of the parents by the rules already laid down by Her Majesty's Government that no child shall receive such instructions, his parents or guardians objecting to it. As it is now His Excellency's duty to divide the savings on the sums voted by the Council in accordance with the principle of the New South Wales plan, I am instructed by him to request that you will have the goodness to send me a return of the number of independent schools recognised by the Church of Rome, together with the average number of children instructed in each. I am in conclusion to inform you that His Excellency has not as yet determined on the conditions as to inspection by which the grant to the independent schools is to be accompanied.

"I have the honour, etc.,

"R.C. Vicar General".

"J. E. BICHENO.

Father Hall's reply showed that the Catholics now had three schools, "one in Hobart Town containing upon an average 90 children; one at Launceston containing about 60 children; one at Richmond containing about 30 children". He went on to say: "Many of our children

frequent the Government schools; but when the Government assists us the Catholics will, no doubt, attend their own schools in preference".¹

Financial stress as well as the sudden recall of Sir E. Eardley Wilmot caused delay in the introduction of the measures necessary for putting the educational policy into effect. In October, 1846, a private letter from London, accompanying the official announcement regarding his dismissal, informed His Excellency that rumours reflecting on his personal character had reached the Colonial office. Few public men in Church or State could hope to escape evil tongues in those early colonial years. Denied liberty to defend himself, Wilmot died in February, 1847. Father Hall and other Catholic clergy were prominent in the funeral procession.

Sir William Denison arrived in January, 1847, to hold office as Head of the Colony until the introduction of responsible government. Father Hall, almost immediately,² asked him to consider the claims of Catholics to financial assistance:—

"I have the honour to lay before His Excellency the present state of the schools established in this Colony belonging to the Catholic Church, and to solicit such aid as may be necessary to procure Religious and moral education for the Catholic children of the Colony. There are six schools established—three for boys, and three for girls, viz., Two in Hobart Town, two in Launceston and two in Richmond. They are supported in small part by the parents of the children, and in part by contribution mostly from the resources of the resident priest: but still, the provision is not near sufficient to accomplish the desired object. Many attend our schools; but if our resources would allow us competent teachers all our children would resort to our schools, and then avoid the many inconveniences arising from the amalgamation of all creeds. In Hobart Town a very spacious and excellent school-house, composed of two distinct rooms has been erected by the contributions of the congregation: but their resources are exhausted, and we are unable to complete it.

"In Launceston materials have been purchased for the erection of schools, but the want of sufficient funds will not permit their erection. In Richmond a small room has been erected, but this is not sufficient accommodation for carrying out the object. I therefore most earnestly solicit His Excellency to take the cause of education into consideration and trust that he will be pleased to afford such assistance as will enable us to complete a school-house and obtain competent individuals to superintend the instruction of the children."

The Catholic schools had increased from three to six in a short period. How is this to be explained? In Hobart, the building begun by Father Therry and completed in accord with the Bishop's instructions, received its first pupils in January, 1847. This large stone structure was destined to serve its purpose for the next seventy-five years. During the whole of Dr. Willson's occupancy of his See the upstairs

¹Letters in *Tasmanian Government Records*.

²April 9, 1847.

apartments were reserved for the girls: downstairs the boys had their class-rooms. A similar division at both Launceston and Richmond enabled the Vicar-General to put six Catholic schools on his list. On July 5th, 1847, he received an official request for a "statement of the number of schools (Church of Rome) and the number of scholars attending each, towards the support of which you claim assistance at the rate of one penny per head per diem with a view to the requisite amount being inserted in the Estimates to be laid before the Legislative Council at its ensuing meeting". Promptly Father Hall gave the required information: just as promptly Sir William Denison decided to act. In the Estimates for 1848, as in the Supplementary Estimates for the previous year, His Excellency inserted a clause making provision of one penny per day for children in religious schools. Details as to the situation of the schools, the qualifications of the teachers, numbers in attendance and other returns were to be furnished as required to the Head of the Education Department.

Beginning with 1849 the dates of payment to denominational schools were amended so that an enrolment of more than sixteen children caused a reduction in the amount payable, while an enrolment of more than forty brought still further reduction. This regulation placed Catholic schools at a great disadvantage as, in the nature of things, the Church could not establish small schools even had it been good policy to do so.

At this period there were three Sisters of Charity in Hobart. On August 23rd, 1847, they had taken over St. Joseph's school for girls. The Government grant enabled them to supplement the fees paid by parents to retain a highly qualified lady teacher. Bishop Willson, referring to the school, noted: "There are, in fact, four who teach...the three Sisters of Charity relieve each other and one efficient person—a respectable young woman brought from New South Wales for the purpose—devoted the whole of her time to the school.... I feel very grateful to these three ladies who give so much time and show so much zeal for the children".

The Boys' School in Hobart soon began to play a big part in the life of the Catholic community. Its success must be credited to Joseph Roper, an assistant teacher for a short period, and then given full charge. His official appointment is referred to in a reply to a communication from Father Hall:

"Education Office, Hobarton.
"16th March, 1854.

"Very Rev. Sir,

"The Board of Education have had before them a letter from yourself dated the 1st inst., in which, after recommending Mr. Roper's application to the favourable notice of the Board, you add that you 'cannot allow the Board to point out the nature of the religious instruction'.

"In reply I am to state that the Board will have much pleasure in nominating Mr. Roper as Master of St. Joseph's Boys' School if he is prepared to conduct it in accordance with their regulations (a copy of which I am directed to transmit to you), and to express the Board's earnest hope that upon a careful consideration you will find in them nothing to which on religious grounds you could reasonably object.

"I have the honour, etc.,
"T. ARNOLD".

Amongst 128 converts brought into the Catholic Church in Nottingham through the instructions and the missionary zeal of Father Robert William Willson eight were members of the Roper family. The Bishop, some ten years later, persuaded Joseph Roper to come to Tasmania expressly for the purpose of conducting a school in Hobart. Highly educated and well grounded in the faith Joseph Roper like other members of the family proved a tower of strength to the Catholic cause. His defense of the Church in the press, and on the public platform, his love of the liturgy, and his enthusiasm as a worker for the Church, entitled him to the respect and gratitude of several generations of Catholics.

Invited by Sir William Denison, in January, 1850, Thomas Arnold, son of Arnold of Rugby and brother of the better known Matthew, accepted the position of Inspector of Schools and Director of Education in Tasmania. For six years he carried on the work efficiently and in a spirit of remarkable devotion to duty. From himself we learn something of the condition of affairs in the Colony at that period.³

"The population scattered through the eastern part of the Island did not exceed 70,000. The education grant was in the form of proportionate assistance to the various denominations, but this meant practically an advantage to the Church of England whose chaplains were established and liberally paid by the Government in each of the settled districts. The system was popularly called the 'penny-a-day' system, returns of school attendance being made by the teachers, and signed by the clerical managers, on the basis of one penny per child per day (three halfpence for the first 16; one penny for the next twenty-four; and one half-penny for any in excess of forty) being allowed as school grant by the Government. To this way of administering State aid there were evidently many objections; while in large, or at least relatively large, town schools the daily government penny furnished a moderate provision, in thinly peopled districts (a definition which included nearly the whole Colony) the grant was a mere starvation pittance.

"In the latter case, if the parents did not pay school fees liberally—which they scarcely ever did—a heavy tax fell upon the clergyman, if he did not wish the school to drop. Moreover as there was no local management (except that of the clergy) there was little local interest; a clergyman of an arbitrary temper could

³T. Arnold, *Passages in a wandering life*, London, 1900.

lead his teacher the life of a dog, while a weak clergyman would overlook the teachers sending in doubtful returns to the Government. The Governor, the best among the clergy, and my unworthy self, were all agreed that the penny-a-day system was full of evils, and in 1853, we changed it; an ordinance being passed establishing a Board of Education, and granting fixed salaries to the teachers. At the same time a Commission was appointed by the Governor to visit and report on all the Government schools".

Who were the Commissioners? The members are thus described by Arnold:

"Archdeacon Davies, whose parish was at Longford, a pretty village on the South Esk, about twelve miles from Launceston, was a genial, ready-witted, kind-hearted Irishman, one of a class that is becoming much more rare than formerly, since the era of disestablishment. The Scotch Presbyterians were represented by Dr. Lillie, the chief minister of that denomination in the Colony. He was a preacher of fervid eloquence, and a man of decided ability; and although generally credited with a large share of the *odium theologicum*, he seemed perfectly reasonable, and willing to live and let live, when charged with a joint duty such as had fallen to our Commission. The third member was Father Hall, the Vicar-General, who represented Bishop Willson and Catholic interests. The fourth member was myself. In a waggonette and pair, the Archdeacon driving, the Commission passed from school to school, examined the children, questioned the managers and teachers, and did whatever else is customary on such occasions. The result was a unanimous report—the condemnation of the penny-a-day system—and, ultimately, the creation of a Board of Education composed of select members of the Tasmanian Parliament and such educational experts as could be found".

In the supervision of schools under Church control Arnold invited the clergy to assist:

"Office of Inspector of Schools,
"15th July, 1851.

"My Lord,—The Lieutenant-Governor having decided that a careful examination shall be held every year of every school assisted from public funds, and that, with a view of lessening the labor of such annual examinations, it is desirable to associate with myself a person properly qualified, whose principal duty it may be to examine into the character and amount of religious instruction afforded, I am instructed to communicate with Your Lordship with a view to the nomination by you of some one to assist me in the examination of the schools in connexion with the Church of Rome.

"I have the honour,
"T. ARNOLD".

On learning from the Bishop that "the children in our schools are regularly instructed by their pastors in spiritual duties, and examined from time to time by myself", Arnold explained that it was "not intended that the examiners should enter into any detail of the articles of the children's faith, but that they should state, for the information of the Government by which the school is mainly supported whether the religious instruction afforded in such school is such as to justify the outlay upon it—this instruction being considered a part of the educational course. His Excellency has instructed me further to remark that the only reason for establishing denominational schools in the Colony was that proper religious instruction might be combined with secular in-

formation obtained at the school under the Board of Education: that it is not enough, therefore, for the Government simply to receive an assurance that the children are instructed by their pastors, but the Government requires further the report of an Inspector as to the nature of such instruction, and that in requesting Your Lordship to nominate such an Inspector His Excellency considers that he has done all that is necessary to remove any just ground of suspicion as to the fairness of the report to be drawn up by the Examiners under the proposed arrangement”.

Having received this explanation the Bishop stated:—“I shall be very happy to appoint a gentleman for this duty whenever it shall suit your convenience to hold your examination in secular learning”.

Arnold continued his work under Sir Henry Young, the successor of Sir William Denison. Few schools reached the required standards: But some did: “There were two thoroughly efficient schools in Tasmania during my term of office, to commemorate which with due praise is still a satisfaction to me. One was the ‘Central School’ in Liverpool Street, Hobart Town, conducted by Mr. Canaway according to the regulations of the British and Foreign School Society. Mr. Canaway’s pale face, his quick movements, his organising gift, and power of attaching his scholars are all vividly present to me as I write. . . . The other school⁴ was that for girls conducted by the nuns at Hobart Town, under the direction of the Bishop and Vicar-General”.

Frequently Arnold came to Bishop Willson’s house not only to discuss educational matters but also to seek a solution of religious difficulties and doubts. “Bishop Willson, who had been Catholic priest of Nottingham for many years’, he writes, “was a man whom it was impossible to know and not to love. Old age, if it had abated somewhat his natural force had not dimmed the look of central peace which reigned in his benevolent countenance nor quenched the fire of holy zeal with which he burned for the conversion of wanderers. In his austere Vicar-General whose severity was directed chiefly against himself he had a true helper”. Arnold found the Bishop’s “holy zeal” irresistible. He entered the fold of the true Church in January, 1856.

Arnold’s conversion aroused the advocates of freedom of conscience. So violent was the storm that he decided to resign his office as Education Director. “Neither the Bishop nor the Vicar-General wished me to resign”, writes Arnold, “or thought that my change ought to have

⁴St. Joseph’s.

that result. But in regard to this it seemed to me that they did not fully estimate the difficulties of the case. Sir Henry Young, it is true, whose personal kindness to me was unailing, gave me no reason to think that he considered my act incompatible with the retention of the inspectorship. But many persons of influence were much incensed. The feeling of the colonial clergy generally, both Episcopalian and Presbyterian, according to such intimations of it as reached my ears, was hostile. The Conservative organ, the *Hobart Town Courier*, attacked me in a bitter and contemptuous leading article, said to be from the pen of the clergyman of Campbelltown. The Colonial Secretary, too, Mr. Champ, influenced solely by the consideration of what was for the good of the service, thought that I could no longer be of much use in the post which I held, and was willing to obtain for me the grant of leave of absence. Thus it was arranged that I should have eighteen months leave, so that I could go home, and although nothing was said on the subject, it was understood that it was most unlikely that I should return to resume the office".

In July, 1856, Thomas Arnold left for England with his wife—Julia Sorell, grand-daughter of a former Lieutenant-Governor—and three children, the eldest of whom was destined to make her mark as the novelist, Mrs. Humphrey Ward. Becoming associated with John Henry Newman in an effort to establish a Catholic University Thomas Arnold went to Dublin, where for many years he devoted his talents to the promotion of culture and education.

Subjection to the Board of Education had its evident disadvantages as far as Catholic rights and interests were involved. In some respects the system really impeded development. As long as the Government showed a readiness to subsidise some private institutions, while at the same time putting no impediment in the way of extension it seemed unwise to open a campaign for independent Catholic schools. In any case such a campaign must have failed miserably. And yet everyone expressed dissatisfaction with existing conditions. Beyond the right to recommend a qualified teacher the Bishop exercised little control over the programme of studies or the general discipline. Catholic children naturally attended an educational centre where a teacher of their own faith presided: non-Catholics acted on a like principle. But although religious instruction held a specified time on the daily programme no religious emblems were permitted; books for reading sometimes proved

objectionable; and in general the Catholic school differed very little from its secular rival.

From the beginning the Sisters of Charity were dissatisfied with Government control. An inspector had power to examine the children "in any manner he may think fit": exemption could be claimed from any and every class in which direct religious instruction is given". Some departmental officers adhering strictly to the letter of the law made themselves unwittingly offensive to teachers and children. The Girls' School at St. Joseph's refused to submit to the Board of Education after 1856. The Boys' School, conducted by Joseph Roper, remained within the system until the end of 1878, when Dr. Willson's successor decided to sever all ties with the State. By so doing he merely anticipated the Government's determination to refuse financial support to denominational schools.

A school erected by William Stilling for the benefit of poor children in South Hobart came under Bishop Willson's control in somewhat unusual circumstances. Not finding any group of his own faith ready to accept responsibility for its upkeep the generous founder offered St. Luke's to the Catholics in 1863. At the opening ceremony Dr. Willson said:—"Every child attending this school shall be taught to love, honour and obey God; to love, honour and obey its parents; to be honest, just, truthful, sincere, punctual; in fact Christians in the highest sense of the word; and good members of society". This school, under Catholic control, continued to function for nearly ninety years.

St. Mary's Seminary for the superior education of Catholic boys began its useful, if brief, career in 1854, with Father William Bond as President. Bishop Willson often expressed the hope that some of its pupils would eventually offer themselves for the priesthood. Two, in fact, were sent to England, and having completed their studies at Sedgley Park, proceeded to Rome, where they were ordained for their native diocese. Another joined the English Jesuits. Many of those educated at St. Mary's Seminary gained distinction in various walks of life, amongst them three nephews of Tasmania's pioneer priest, the Rev. Philip Conolly. The departure of Father Bond for his homeland in 1860, as well as the problem of upkeep, brought St. Mary's Seminary to an end.

Bishop Willson used his influence, often with success, in having Catholic teachers appointed to public schools, especially in districts

where Catholics formed a big percentage of the population. Everywhere, too, there were Sunday Schools in charge of women and men whose names are written in the Book of Life.

J. H. CULLEN.

(To be concluded.)

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SHORT NOTICE.

ALTER CHRISTUS, compiled for present and past pupils of St. Ignatius' College, Riverview, N.S.W., Sydney. 1952. 282 pp. Illus. 10/6. (Copies can be obtained from the Bursar, Riverview).

This elegant prayerbook is destined for the use of Riverview boys. It gives a comprehensive range of prayers: Morning and night prayers, the Ordinary of the Mass, the method of serving mass, a generous choice of prayers before, and after Holy Communion, a practical method of preparing for Confession, and a large number of prayers for other occasions. The book is so composed, and so varied in its contents, that it will be a treasured possession of the boys when they leave school; Riverview piety will accompany them during their lives. A boy using this prayerbook during his schooldays, will no doubt be greatly influenced, and the influence will continue to be felt in after life when they use their familiar blue book with its glimpses of the great Jesuit school and its fine exhortation: *Quantum potes, tantum aude!*

One can only wonder at the high gravity of the boys, when one reads the hymn beginning:

Hail, dial of Achaz!

One also scents the source of a suggested mortification (amid a splendid series): *I did not like my dinner, but I ate it.* Two small misprints were noticed by this reviewer in an impeccable piece of work. Can anything else be used except the expression: *Dirty stories?* That phrase hits you like a nasty left-hook; as it is supposed to do, no doubt. *Va, petit livre, et choisis ton monde.*

T.V.

Dogmatic Theology

THE THEOLOGY OF THE MASS, XII. THE OFFERERS OF THE SACRIFICE (continued). THE CHURCH OFFERING (continued).

The Mass is the Sacrifice of the whole Mystical Body. That must be understood not only in the passive sense that the Mass is offered for all the members of the Body, but also in the active sense that all the members of the Body actively co-operate in the oblation of this Sacrifice. That means that the whole Body must be, in a very true sense, a priestly Body. The church must be a priestly unity in Christ, the Head, from whom all priesthood flows into the members.

THE PEOPLE AND THE SACRIFICE.

Three points come up for consideration in this important question. First, *the fact* of the people's active co-operation in the oblation of the Sacrifice. Secondly, *the manner* in which they make the oblation. Thirdly, *the theological foundation* of their sacrificial activity which necessarily implies some true priestly power.

1) First, *it is a fact*, no longer requiring much labouring, that the people do not merely assist at the offering of the Christian Sacrifice but that they truly, actively, and formally offer it with the priest.

Recent Pontiffs, seeing the importance of this truth for a revival of true Catholic piety, have insisted on it most forcibly in their Letters to the world Catholic. Pope Pius XI, in his Encyclical "*Miserentissimus Redemptor*", clearly reminds us that we have all been made partakers in the sublime priesthood of Christ; that this is not solely the prerogative of those consecrated ministers whom Christ uses to perform unceasingly the Clean Oblation; that the entire Christian people was rightly called by St. Peter "a chosen people, a royal priesthood"; that this priesthood of the laity is exercised in the oblation of the Eucharistic Sacrifice; that, therefore, the whole laity must offer this Sacrifice for themselves and for the whole world, after the manner of true priests constituted for those things that appertain to God.¹

Pope Pius XII, in his Encyclicals, "*Mystici Corporis*" (1943), and "*Mediator Dei*" (1947) gives very precise doctrinal guidance in this matter. In the former Letter he states that in the Mass "the faithful themselves, joined together in a common act of the will and common

¹A.A.S., 1928, p. 171 sq.

prayer, offer up the Immaculate Lamb, through the hands of the priest, to the Eternal Father, as a most acceptable victim of praise and propitiation for the needs of the whole Church".² In the latter Encyclical the Pontiff clearly prescribes the sense in which we must understand this active co-operation of the people in the offering of the Sacrifice. His words are a priceless contribution to Eucharistic theology. They remove that equivocation that has for so long haunted the word "offer" and divided theologians into hostile camps. We cannot refrain from quoting the whole passage:

"To avoid any mistake in this very important matter, we must clearly define the exact meaning of the word, 'offer'. The unbloody *immolation* by which, after the words of consecration have been pronounced, Christ is rendered present on the altar in the state of victim, is performed by the priest alone, and by the priest in so far as he acts in the name of Christ, not in so far as he represents the faithful. But precisely because the priest places the divine victim on the altar he presents it as an *oblation* to God the Father for the glory of the Blessed Trinity and for the benefit of the whole Church. Now, understood in this restricted sense, the *oblation* is in their own way shared by the faithful, and for two reasons: first because they offer the Sacrifice *through* the priest, and secondly because, in a certain sense, they offer it *with* him. And because they have this part in the Sacrifice *the people's offering also pertains to liturgical worship*".³ The Pontiff then further explains that while it is strictly correct to say that the faithful actually make their oblation of the Victim *through* the priest, who alone performs the visible liturgical rite, they make it *with* him only in the sense that they "unite their sentiments of praise, etc., with the sentiments or intention of the priest". In other words, they offer with him, only in the sense that they offer *through* him.

The Holy Father "rejoices to know that this doctrine has been brought into prominence, especially in recent times, through a widespread and more intensive study of the liturgy". Certainly it had been obscured by the reaction to the protestant reformers who propounded the pernicious heresy of equal spiritual power in priests and laity. But it was in the Church from the beginning. The Fathers taught it vividly by way of urging the people to enter more intimately into the oblation of the Mass, the Sacrifice of the whole Mystical Body. They did not

²Ibid, 1943, p. 232.

³Ibid, 1947, p. 555 sq.

hesitate to tell the faithful that they, too, had a share in Christ's eternal priesthood and that they exercised their priestly portion in the Christian Sacrifice.

St. Justin, in the second century, proclaimed to the world that all Christians, "being the true priestly people of God", offer "as one man" the clean oblation foretold by Malachias. St. Irenaeus did not hesitate to say that "all Christians have a priestly order" and that "the whole church offers the new oblation to God the Father". Commenting on the words of St. Peter (1 Ep. 2, 9) Origen voiced the common teaching in these words: "All those who have been anointed with the holy chrism have been made priests, just as Peter himself said to the whole church: 'You are a chosen people, a royal priesthood'. You are, then, a priestly people, and as such you approach the holy sacrifice". St. John Chrysostom, addressing each Christian, said: "You also were made a priest in Baptism". And he clearly taught that this priesthood of the laity is exercised in the Mass: "The offering of the Sacrifice is common to both the priest and the people. The priest alone does not offer, but all the people offer as well".

Pope St. Leo, the Great, combining pontifical authority with sacred tradition, wrote thus: "Let all Christians realize that they are partakers of the priestly office". And he saw the exercise of this office in the oblation of the Mass, assuring us that "all the faithful offer this sacrifice left us by the Redeemer". St. Augustine assured us: "All Christians are priests, because they are members of the one Priest, Christ". And he never ceased to expound the truth that the Mass is offered by the whole Mystical Body, even as the whole Body is offered in the Mass.

St. Peter Damian, Doctor of the Church (+ 1072), is only one of the many great theologians who testifies how the Sacred Tradition flowed into the schools: "In those words, 'we offer to Thee', it is clearly shown that this Sacrifice of praise is offered by all the faithful, both men and women, even though it is seen to be offered by one, the priest, in a special manner. . . . It is clearer than the noonday sun that the Sacrifice which is placed by the priest on our altars is offered in common by the whole of God's family".

Pope Innocent III, in his treatise on the Mass, firmly states: "Not only do priests offer, but all the faithful offer too. What is performed in a special way by the ministry of the priests is done in a general way by the desire of the faithful".

The faith of the centuries is seen most clearly in the rich treasury

of the liturgy of the Mass, in accordance with the golden rule: *lex orandi est lex credendi*. Both in the Ordinary of the Mass, and in the Secret prayers which are oblationary prayers par excellence, we are reminded again and again that all the members of Christ's mystical Body unite in the oblation of the Sacrifice.

All this is not wonderful when we consider the mind of Christ. He came into the world to make men the perfect adorers of God, united in one perfect Body of worshippers. Now, the perfect worship of God is had in that supreme act of cult,—the offering of sacrifice. Therefore it is not wonderful, but rather to be expected, that each and every member of the Mystical Body should *actively* co-operate, in some real way, in the oblation of the perfect Sacrifice instituted by our priestly Head.

2) Secondly, we must determine *the precise manner* in which the faithful join in the offering of the Mass.

As we indicated in our last article, the faithful in no way participate in placing the formal constituent of the Sacrifice, namely, the sacramental *immolation* of the Victim. That is the sole prerogative of the consecrated man of Blood, the priest, acting in the person of Christ. The whole question, then, concerns the other element of sacrifice, namely, the *oblation* of the Victim immolated, as Pius XII clearly indicates. How do the faithful actively share in this action?

Now, some theologians are ultra-restrictive in this matter. They allow an oblation in such a narrow sense that they exclude all *active* participation on the part of the faithful. They say that the people offer through the priest in so far as the priest, when making the oblation, acts in the name of all the members and on their behalf. They point out that just as an action performed by one member of the physical body is attributed to the whole person, (e.g. the act of seeing, though performed by the eye, is attributed to the whole person) so, analogously, the whole Mystical Body is said to offer when the priest, representing the whole Body, offers *on behalf of all*.

Now, there is no doubt that that is so. In that sense, each and every member of the faithful offers each and every sacrifice of the Mass in every part of the world from the rising of the sun to the going down thereof. Every priest offers the Mass in the name of the whole Church, whose tongue he is. And every member of the Body, by virtue of his objective deputation to the worship of God in the sacrament of Baptism, has at least the habitual intention of so offering each and every Sacrifice.

But such an interpretation does not go far enough. It does not satisfy the doctrine of tradition and of the supreme Pontiffs. For, it does not allow for an *active and actual oblation* on the part of the faithful. To be represented by another in the performance of an action is not the same as having an active and actual part in the performance of that action. Tradition assures us that the people *co-offer* the Sacrifice, and Pope Pius XII assures us that the actual oblation of the faithful "pertains to liturgical worship", that is, pertains to the offering of the Sacrifice on the altar.

It must be said, therefore, that the people can, and should, elicit an actual act of oblation *which forms part of the sacrificial oblation act* by which the immolated Victim is presented to the Adorable Trinity. Their participation in the Sacrifice is not material and passive, but formal and active. They are not spectators of the drama; they have their part in the great act of worship.

Yet, we must remember that the faithful do not make the *immediate* oblation of the Sacrifice. They are not mediators between themselves and God. Their oblation is made *through* the priest who is the member consecrated and deputed to make the immediate external oblation of the Sacrifice. It is only when their oblation is joined to that of the priest and made one with his that it is acceptable to God.^{4N.B.}

The faithful should continually be urged to make this actual oblation in order that their sharing in the Sacrifice be as perfect as possible. At the consecration, and frequently afterwards, they should say: "Eternal Father, through the hands of thy priest, and in union with him and with all the members of the Church, I offer Thee this august Sacrifice of the Body and Blood of Thy beloved Son as a perfect sacrifice of praise, adoration, gratitude and reparation, for myself and for all the members of the Mystical Body". It is my Sacrifice and yours. That is true of each one of us.

This personal oblation of the faithful is caught up into the priest's oblation, and both become united to that of Christ the High Priest. Thus the whole Body, Head and members, with one voice and one heart-beat give supreme honour and glory to God most high.

3) *The Theological Foundation*:—

⁴Therefore priest and people do not offer equally. Nor is the difference merely quantitative nor merely qualitative; but truly specific. The priest offers by immolating; and thus he truly sacrifices. The people do not sacrifice, because they do not immolate. Then, the priest immediately oblates; the people oblate only by medium of the priest.

It is quite evident that the faithful cannot, in a true and real sense, formally participate in the oblation of the Sacrifice unless they, too, in a true and real sense have a participation in Christ's eternal priesthood. For, as St. Thomas points out, the whole rite of worship in the Christian religion is derived from the priesthood of Christ; and that is primarily true of the great central act of worship, the Mass.

Again, there is no doubt whatever that the faithful have such a participation. The Fathers did not hesitate to tell them so, as we have seen. St. Augustine exclaimed more than once: "All christians are priests, because they are members of the one High Priest, Christ". That is so. What the Head is, the members also must be, for they are all drawn into fellowship with Him and partake of His dignity, powers, and prerogatives.

How do the faithful gain this sharing in Christ's priesthood? By the Sacrament of Baptism! St. Chrysostom asserts: "You, too, in the Sacrament of Baptism, were made a priest". St. Jerome exclaims: "The priesthood of the laity, that is, Baptism".

And how do the faithful receive a share in Christ's priesthood in Baptism? By the impression of the character.

The character, that of Baptism included, is of its very nature a physical-spiritual participation in the priesthood of Christ. It is a spiritual potency placed in the soul; a principle of priestly activity. This it is that consecrates the soul to God, and intrinsically and objectively deposes it to the worship of God by acts of Christian cult. "Thus the faithful", says St. Thomas, "are configured to Christ's priesthood according to the sacramental characters, which are nothing other than certain participations of Christ's own priesthood".⁵

Too often the character of Baptism is considered as a merely passive potency. In truth, it is both *active and passive*, like the intellect in the natural order. It is the principle of activity in the sphere of worship as well as being the principle of reception. Considered in its passive aspect, it gives the right and power to receive the other sacraments and the fruits of the Mass. But as an active potency it gives the right and power to participate actively in divine worship. And the primary exercise of that priestly power is found in the actual and formal oblation of the Sacrifice of the Mass in the manner we have indicated. In the sacramental order, the primary exercise of the laity's priestly

⁵Summa Theol. 3, 63, 3.

power is found in the administration of the sacrament of matrimony, in which the christian parties are the ministers of the sacrament.

Every character is an *active* participation in Christ's priesthood. Priesthood is, of its nature, an active power. It is the power *to do* sacred things, fundamentally to offer sacrifice. And, when one is deputed to divine worship by a spiritual potency (i.e., the character) one is deputed to activity.⁶

Everyone knows that this participation in Christ's priesthood that is given in Baptism is essentially different from the full participation that is conferred in the sacrament of Holy Orders. It is sufficient for the purpose for which it is given. It is the least participation. But, nevertheless, it is a true and real sharing in Christ's priestly power and dignity; and it makes the whole Mystical Body a priestly Body beneath a priestly Head.

Pope Pius XII has recently consecrated this doctrine in his "Mediator Dei". Having taught that the faithful actively and formally make the oblation of the Victim of the Mass, the Pontiff says: "And there is no wonder that the faithful are accorded this privilege: by reason of their baptism Christians are in the Mystical Body and become by a common title members of Christ the priest; by the 'character' that is graven on their souls they are appointed to the worship of God, and therefore, according to their condition, they share in the priesthood of Christ Himself".

We showed in our last article how the character of Orders confers, by participation, on the priest what the hypostatic union conferred on the humanity of Christ, namely: priestly consecration (*esse sacerdotale*), priestly activity (*posse sacerdotale*), and holy priestly activity (*bene posse sacerdotale*). Now, the same must be said, though in a much lower degree, of the character of Baptism. It, too, in its own degree, is a participation of, and configuration to, the hypostatized humanity of Christ considered in its office and dignity of priesthood. Indeed, just as the Union consecrated the humanity of Christ and irrevocably deputed it to the perfect worship of God (*esse sacerdotale*), so the Baptismal character consecrates the soul of the recipient and irrevocably deposes him to an active participation in that perfect worship over which Christ

⁶St. Thomas stresses both the passive aspect of the character of Baptism (4 Sent., D. 4, q. 1, a. 4, sol. 3; *ibid.*, D. 7, q. 2, a. 1, sol. 1; S. Theol., 3, 63, 6), and the active aspect (C. Gent., 4, 59; S. Theol., 3, 63, 5; *ibid.*, 3, 72, 5.).

presides. Again, just as the Union effected that Christ's activity was a priestly activity (*posse sacerdotale*), so the Baptismal character, precisely because it is a physical-spiritual potency permanently put in the soul, gives the power to perform actions of worship which are a sharing in Christ's priestly activities. Finally, just as the Union demanded the plenitude of grace for Christ's soul, so that his priestly actions were always perfectly holy in every respect (*bene posse sacerdotale*), so the Baptismal character, precisely because it demands a wealth of grace as its worthy setting, allows the recipient to perform acts of worship perfectly pleasing to God.

This is the theological foundation of the faithful's active participation in the priestly oblation of the great Christian Sacrifice. It is the reason why the Mass is the Sacrifice of the whole Mystical Body, for it tells us that the whole Body is, in a true sense, a priestly unity, organically one with Him whom Tertullian called "The Catholic Priest of the eternal Father", and "the fountain-head of all priesthood", from whom the dignity and office flow into the members.

"Let the faithful realize", says St. Leo the Great, "that they are partakers of the priestly office". Yes, let them realize that that "royal priesthood" which the Prince of Apostles recognized in all the members is exercised above all in the offering of the Clean Oblation. Prudence will dictate what we should say regarding the laity's "priesthood". But the great truth that rests on that foundation should be shouted from the housetops,—the truth that the faithful are consecrated and deputed to the worship of God by actively co-operating in the sacrificial action of offering the Victim of our altars to God most high.

This we must do if we are to bring the people back again to that pulsating and life-giving concept of the Mass that made Christian life such an irresistible force in bygone centuries. And it will be the more easily accomplished if we adopt that dynamic thing called the "Liturgical movement", which is nothing more than a long-overdue attempt to put the Mass back where it was in the days when Christianity conquered the heart of the whole pagan world.

The doctrine is not new. It is only a Lazarus come forth from the patristic tomb; a Lazarus that has heard the voice that resuscitates—the voice of Christ's Vicar calling us all to a newness of life through Christ immolated on our altars.

THOMAS MULDOON.

Moral Theology

THE EUCHARISTIC FAST.

The following questions, concerning details of the interpretation of the new regulations affecting the Eucharistic fast, have been submitted by different correspondents over the past few months. The answers offered are not claimed to exceed the bounds of probability, and are merely considered opinions.

Is it allowed to those who may have liquid refreshment before Communion:

a) to take a sweet which is dissolved in the mouth, only the sweetened saliva being swallowed?

b) to partake of ice-cream, provided it is kept in the mouth until it loses its solid consistency?

c) to chew small pieces of an orange, rejecting the pulp and swallowing only the juice?

REPLY.

We think that, for practical purposes, an affirmative reply may be given to these three questions. The difficulty is to interpret the expression *per modum potus*, which occurs in nn. II, III, and V of the Constitution *Christus Dominus*. The same words were used in can. 858 of the Code, whereby a relaxation from the strict fast before Communion was granted to the sick. Coronata¹ would consider as taken *per modum potus* whatever enters the mouth in a liquid state. Since sweets and such like are solid when they are placed in the mouth, they could not, according to this opinion, be taken before Communion by those who are entitled under the recent Constitution to have liquids. A good case, however, could be made for a more lenient view according to the notion that food or drink is taken, not when it enters the mouth, but when it is swallowed. It may be objected that many solid foods are reduced to liquid form by mastication and are still in common estimation considered as food and not purely drink. Rightly, it may be said, such substances would not be allowed before Communion; anything requiring mastication is undoubtedly food, not liquid. But there are other things which, though solid, become liquid merely by prolonged presence in the mouth. It is not improbable that they may be consid-

¹*Per modum potus sumi dicitur quidquid liquidum in os immittitur. De Sacramentis.* Vol. I, p. 306.

ered as taken *per modum potus*. This opinion is accepted by Cappello.² It is freely admitted that sweets, dissolved in water, would be taken *per modum potus*: and it seems reasonable that the same be maintained if they are dissolved in the saliva.

It is our own opinion that sweets are solid—and many would agree with us. However, can. 15 states: *leges...in dubio iuris non urgent*. The prohibition against sweets dissolved in the mouth, for those permitted liquids before Communion, is doubtful. In practice the taking of them in the manner described would not be a bar to Communion.

With even greater probability, we may admit that ice-cream, which is allowed to melt in the mouth, is not solid nourishment. Of its nature it is liquid at atmospheric temperatures, and is solidified by the artificial process of freezing. It would become liquid again by the heat of the mouth, apart even from the action of the saliva.

The juice in small portions of an orange may be fairly considered as liquid in a container. The liquid is extracted, the container or pulp is rejected, and all that is swallowed is the liquid juice of the fruit. Refreshment of that kind could, we think, be permitted to an invalid.

* * * *

SUNDAY OBLIGATION AND EVENING MASS.

Dear Rev. Sir,

1. Can a person fulfil the Sunday obligation by assisting at Mass celebrated at an evening hour?

2. Further, if he were able to hear Mass only in the evening, would he be bound to do so?

CURATE.

REPLY.

1. The Sunday obligation referred to is that prescribed by can. 1248: *Festis de praecepto diebus Missa audienda est...* The previous canon gives a list of the feasts of precept, first among them being: *omnes et singuli dies dominici*. The obligation is attached to the day; and a day in the canonical sense is a period of twenty-four hours commencing from midnight (can. 32.) At whatever hour Mass is celebrated on a Sunday or feast of precept, whether during the morning or in the evening, all who are present fulfil the obligation of can. 1248.

2. We believe the correct answer to this question is that a person who did not hear Mass on Sunday morning would still be bound to

²*De Sacramentis*. Vol .I, n. 474.

assist at a Mass in the evening, where this is possible. As already remarked, the precept is attached to the day and urges till it is fulfilled. It is possible to fulfil it at an evening Mass, and so the person who had not been to Mass in the morning would be bound to attend in the evening.

Against this apparently convincing argument it has been suggested that the celebration of Mass in the evening is a privilege, which one is free to avail of as one wishes. It is true that no one is bound to use a privilege which is granted exclusively in his own favour, unless there be an obligation arising from some other source.³ The precise point, however, is whether the evening Mass is a privilege, and conceding that it is we may ask: is there any obligation on the faithful to make use of it?

It seems that the Constitution *Christus Dominus* does not grant a number of privileges, but rather introduces an entirely new discipline with regard to the Eucharistic Fast and the hours for the celebration of Mass. When an existing universal law is modified by the promulgation of a new ordinance of the supreme legislator, it can scarcely be held that any mitigations it may contain are privileges. They are provisions of law, and anything contrary to them is abrogated. A familiar example will be remembered by the senior members of the clergy. A milder discipline of fast and abstinence was introduced about the time of the promulgation of the Code; but it was not claimed that the relaxations then granted were privileges. Likewise, the provisions of the recent Constitution on the Eucharistic Fast are not privileges contrary to or outside the law (*contra vel præter legem*); they are faculties in accord with the law (*secundum legem*). Pope Pius XII made it clear that he intended to mitigate the discipline of the Eucharistic fast.⁴ The mitigations in question are in one matter, universal in their extent, in that all are permitted to take water before Communion. Further, concessions are allowed to certain classes of the faithful placed in definite circumstances (the sick, those who have to travel or engage in exhausting work before Communion, or can communicate only at a late hour); and, in addition, all Ordinaries are empowered to permit the celebra-

³Nemo cogitur uti privilegio in sui dumtaxat favorem concesso, nisi ex alio capite exurgat obligatio (can. 69.).

⁴necessarium ducimus Eucharistici ieiunii disciplinam ita mitigando statuere, ut, quam largissime fieri potest, in peculiaribus etiam temporum locorum ac christifidelium conditionibus, eiusmodi legi omnes obtemperare facilius queant. Constitutio. *Christus Dominus*.

tion of evening Masses (notwithstanding the prescription of can. 821), according to the norms laid down. One of the purposes of the Constitution was to overcome the necessity of particular faculties and privileges. These were all withdrawn and it was ordered that the new discipline be observed rightly and duly in all places.⁵ A new discipline for the universal Church is not called a privilege. In comparison with the former legislation in force for centuries and incorporated in the Code, the recent regulations are a relaxation; but as the old law has been partially superseded, they are not in the nature of privileges.

A person who can fulfil his obligations without availing of the relaxations is free not to use what he is legitimately entitled to use. Reverting to the example of the laws of fast and abstinence, those who still desire to keep a 'black fast' on Good Friday are not forbidden by any law, human or divine, to do so. Any man may be stricter on himself than is enjoined by the law; but it does not follow that if he takes advantage of what the law permits he is claiming privilege.

Let us consider the concessions separately and enquire if they are really privileges. The statute which permits the taking of water is evidently not a privilege: it is universal in its application. That natural water does not break the Eucharistic fast is a general principle applicable in all cases. Neither are the concessions granted to the sick and others in special circumstances in a true sense privileges. Once a person finds himself in the conditions envisaged by the legislator, he is entitled to use the concessions. We do not say that minors and old people are privileged with regard to the law of one meal on fast days. They are exempt from the law, as they do not come under its provisions. Likewise, the law of the strict fast before Communion does not affect the sick and the other classes referred to in the Constitution. Such people are 'fasting' in the sense that it is necessary for them to fast before Communion, although they may have had medicine or liquid refreshment, as the case demands, after midnight. The intervention of a confessor, except for Priests, does not imply that a Dispensation or favour is granted. The confessor merely gives judgment that the circumstances required are actually present and that the person concerned is one of those in whose favour the law has been promulgated.

If the concessions from the Eucharistic fast are not privileges, does the celebration of evening Mass suppose the use of a privilege? On this point depends the answer to the question proposed by our correspon-

⁵ (volumus) ut ubique omnes hanc disciplinam aequè riteque servent. *ibid.*

dent. We have endeavoured to show that the relaxations from the Eucharistic fast are not privileges but the provisions of a universal law. The faculty to permit evening Mass is in the same category as what preceded it. It is difficult to see how it can be aught else but a new law, abrogating, subject to certain conditions, the prescriptions of can. 821, which laid down the hours during which Mass could be celebrated. It is true that the permission of the Ordinary is required, but there are numerous faculties provided for in Law, which require the permission of the Ordinary for their due exercise. An instance is the faculty to celebrate two Masses on a Sunday or feast of precept (can. 806, p. 2.) The fact that the Ordinary may permit the celebration of evening Masses only on certain days, does not make the faculty given him by the Constitution *Christus Dominus* a privilege. His faculty to permit bination on a Sunday or feast of precept is limited to these days, but is not a privilege: it is according to the Law. In the same manner, the faculty of the Ordinary to allow Mass in the evening does not seem to be a privilege; it is an ordinary faculty, attached to his office.

From the foregoing remarks it would seem that celebration of evening Mass or attendance at it does not imply recourse to the use of a privilege. Consequently, the faithful would be obliged to hear Mass in the evening, if for any reason they had not already done so in the morning.⁶ While this position appears to us clear, there are indications that some would think otherwise.⁷ Until the matter is further elucidated, it may be prudent to abstain from a final decision.

If we were to concede that the celebration of evening Mass is a privilege, the question arises: Is one bound to attend evening Mass to fulfil the Sunday obligation? There is a difference of opinion. Although the privilege, if it be such, of assisting at evening Mass is common to all the faithful of the locality, it is personal for each one of them; it is favourable in every respect and does not place a burden on others. It is not for the individuals to renounce it, but each would be free to use it or not, unless there be an obligation from another head. As it is safe to hold that one is not bound to use a privilege of this kind to fulfil a precept (v.g. to anticipate Matins and Lauds of the Office, to celebrate in a private oratory) if it be a privilege to attend evening

⁶Imo qui horis matutinis noluerunt vel non potuerunt Missae de praecepto assistere, stricte obligantur horis vespertinis huic legi satisfacere, quippe quae se extendat non ad solum matutinum sed totum diem sanctificandum. J. Visser. *Euntes Docete*. 1953. p. 25.

⁷Cf. Clergy Review. June, 1953. p. 360.

Mass, nobody would be bound to use this means of fulfilling his Sunday obligation. This is one side of the question, but there is another aspect. One of the reasons for granting the permission is that the people may have an opportunity to fulfil the obligation on Sundays and feasts,⁸ since they may be hindered from attending to their religious duties in the morning. If the privilege be given so that the precept may be fulfilled, would it not seem that there is an obligation *ex alio capite*, i.e., from the precept, to make use of the privilege? Further, it may be asked: who enjoys whatever privilege there is asserted to be in the faculty? Is it not rather the Priest to whom is given the permission to celebrate in the evening? There may be some likeness between the faculty to binate and that of celebrating at an evening hour. Both are given for the good of the people. The faculty of bination is for no other purpose than that a considerable portion of the people may satisfy their obligation of hearing Mass. The permission for evening Mass may be given for other purposes also, provided they are for the *bonum commune*; but it is a fair presumption that an evening Mass on Sunday or a feast of precept is permitted first and foremost to provide opportunity for the people to hear Mass as prescribed by the Church's precept. The precept urges throughout all Sunday, an opportunity to fulfil it is provided by the legislator. It would be a strange conclusion if this opportunity could be let pass free of fault at the wish of the subject. We may conclude by repeating that in our opinion, there is an obligation to hear Mass in the evening, if this be the only way left to observe the Sunday precept. Whether any other opinion is probable we leave to others to decide.

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CONFESSOR'S ERROR AND ITS CORRECTION.

Dear Rev. Sir,

Father John, in the course of hearing a penitent's confession, adverts to the duty of restitution which follows from a sin of injustice. When the penitent has finished, Father John draws his attention to several matters, but forgets to remind him of the duty of restitution, which he knows the penitent does not realise and will not fulfil. What is the obligation of Father John to advise the penitent of this omission?

CONFESSARIUS.

⁸Bonum enim commune aliquando sacrorum mysteriorum celebrationem post meridiem expostulat: v.g. pro quarundam industriarum opificibus, qui festis quoque diebus laboribus succedunt in vices; pro illis operariorum classibus, qui matutinis festorum horis occupantur, ut muneribus portuum addicti...Inst. S. Off.

REPLY.

There is an obligation on Father John to advise the penitent of the omission, so that he will know of the duty of restitution. It is, however, an obligation in charity not justice; it is a slight obligation, and any reasonable cause will excuse from it altogether.

A confessor is bound by the common and natural obligation to correct any defects in the confession which may be attributed to him, and are calculated to have a harmful effect on the penitent, a third person or the community as a whole. The particular virtue which the confessor violated when he made the mistake, will specify the nature of the obligation; and the extent of the damage suffered will be the measure of the gravity of the necessity to repair it. Thus a confessor who failed to give valid absolution would be bound in justice to make good the defect. There is an implied contract between the confessor and the penitent, that absolution will be given unless the penitent is indisposed. This is true of every confessor, and if he is also the penitent's pastor he is bound in addition by the contract which exists between a pastor and his people, that he will provide them with the spiritual means to work out their salvation. Likewise, the confessor can be the cause of injustice to the penitent or a third party by imposing an obligation of justice, v.g., restitution, which was not verified, or, vice versa, by freeing him from an obligation that was real, and thus depriving another person of his rights. If the confessor in these cases is formally culpable he is the *causa efficax et iniusta damni* and is bound to see that the penitent repairs the damage, or, as a co-operator, he is obliged to repair it himself. Outside these two cases, the obligation to make good any defects in the confession is generally one of charity. Both justice and charity bind *sub gravi* in serious matters, but the obligation of justice, since it involves the rights of another, requires a more serious reason to excuse from its performance.

In the case presented, Father John's fault was material and not formal, since it arose from forgetfulness; he did not subjectively violate any precept or virtue, and so is not guilty of a sin of injustice. Further, even if he had culpably omitted to mention to his penitent that there was a duty of restitution, he would not have transgressed against the virtue of justice. The person who suffers is the third party whom the penitent had injured, and Father John is under no obligation of justice to prevent damage to the temporal goods of this person. A sin of injustice by omission is committed only when one is bound in justice to

perform the action that was left undone. Father John sinned materially against the virtue of charity. There is an obligation to see that we do not cause harm to our neighbour, but usually this is an obligation of charity, which binds us more strictly to take care of the effects of our positive actions than to worry about the consequences of the things left undone. It can be said that Father John's obligation is not serious, since it arises from an omission that was unwitting, and his responsibility for the failure of the penitent to make restitution is not a serious one before God. We would think that the embarrassment of seeking permission to speak outside the confessional of a matter which is covered by the seal would be more than sufficient to excuse him from any such means to correct his mistake. All that could be reasonably expected is that, if opportunity arises in a subsequent confession, Father John should take advantage of it and duly instruct his penitent on his obligations in the matter of restitution.

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LEGAL COUNSEL AND FALSE DEFENCE.

Dear Rev. Sir,

A lawyer is requested to undertake the defence of a client who has been charged with a crime of which he is really guilty. The client informs his lawyer the true facts of the case, but declares that he intends to plead 'not guilty' and has invented a story, substantially untrue, which he intends to present to the court to establish his innocence. Can the lawyer undertake this case?

DISPUTANS.

REPLY.

If the lawyer is expected to help in the presentation of the false statements in defence of his client and to use them to secure an acquittal, he cannot accept this case. He can undertake to do his best to obtain a verdict of 'not guilty' by using whatever lawful means are at his disposal.

A person accused of a crime is within his rights in pleading 'not guilty', even though he has really committed the offence. His plea of 'not guilty' means that he does not confess his violation of the law, and places the onus of proof on the Crown. This right is recognised by law and the accused is entitled to use it. Having pleaded 'not guilty' he may use all lawful means to prevent the officers of the law from establishing his guilt. He may rebut the evidence brought against him, seek to lessen or destroy its value, v.g., by bringing arguments to show the

witnesses did not or could not have seen and heard what they state, by pointing out contradictions, etc., in their evidence, leaving the opportunity for inferences in his favour, referring to the past rectitude of his life and the *a priori* unlikelihood that he would commit such a crime, etc. If with these and such measures he can establish a doubt as to his guilt, he will be acquitted and will be before the law an innocent man. He cannot, however, use unjust means to escape the consequences of his misdeeds; and by unjust means are understood those to which he has no right. He certainly has no right to tell a lie, for a lie is intrinsically evil and is never justified. It would be unlawful, therefore, for him to concoct a story which was untrue and present it as his defence.

The lawyer is the agent of his client and acts on his behalf. Whatever is lawful for the client may be presented by the lawyer according to the customs and procedure of the court. But the lawyer would be equally guilty with the client if he employed iniquitous means to further his cause. As an agent is usually engaged on the understanding that he will comply with the instructions of his client, and since in this case the client is determined to base his defence on patent falsehood, there seems no option to the lawyer but to refuse to accept the case.

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QUAESTIO DE VITA CONIUGALI.

Uxor quaedam, omnibus mediis frustra adhibitis ad inducendum virum, qui actum coniugalem retrahendo, cum seminis effusione extra vas, abrumpere solet, ut copulam rite perficiat, ob pacem familiae aliasque graves causas sui corporis facultatem eidem tandem praebet. Cum mulier, etsi co-operator materialis, viri peccato nullatenus consentiat, ipsa a culpa immunis censi debet. Quaerit autem uxor num sibi liceat ex tali actu delectationem voluntariam sumere vel etiam completam satisfactionem, si forte oriatur; et quatenus ipsa ante viri regressum ad completam satisfactionem nondum pervenerit, utrum hanc actibus propriis sibi statim procurare possit.

A.P.

RESPONDETUR.

Congressus coniugum ut supra describitur, si obiective tantum consideratur, est initium actus ad quem perficiendum ipsi jus habent; sed, separatione corporum facta ante consummationem, desinit esse actus communis inter coniuges qualis lege naturae postulatur; nec est, quantum ad ea quae sequuntur, actus ullo modo licitus. Usque enim ad momentum quo ex viri malitia abrumptitur, est actus natura sua ad

copulam perfectam immediate ordinatus, mediate vero ad prolis generationem; et ut talis obiective licitus haberi debet. Aliter autem res se habet statim ac vir sese retrahendo actum incompletum relinquit; nam id quod ad finem matrimonii primarium saltem incohative fuit ordinatus, nunc in hunc finem totaliter frustrandum tendit, et essentialiter vitiatur.

Est principium ab omnibus admissum quod coniugibus licet eam delectationem sumere quae a Creatore debitis matrimonialibus coniungitur quamque iisdem debitis reddendis ex naturae ordinatione percipiunt. Delectatio actui tanquam accessoria adiungitur et est propter actum. Quandiu igitur actus inter maritum et uxorem licitus maneat, uxor ad delectationem concomitantem ius plenum habet. Hoc verum affirmatur non tantum de delectatione incompleta quam quasi necessario experitur, sed etiam perfecta, si ante viri retractionem uxor completam satisfactionem sentiat. Evenire enim potest ut una pars ante alteram ad seminationem deveniat, quae si, unione corporum adhuc perdurante, mulieri accidat, delectationem concomitantem admittere ipsi profecto licet, ex eo quod actui licito accessoria est habenda. Immo probabiliter non esset improbanda uxor quae tali modo ageret ut dum viro adhuc copulatur seminationem experiretur, ac completam satisfactionem obtineret.

Actu vero semel abrupto, cessat omne ius ad delectationem ex iis quae sequuntur, sive sponte oriuntur, sive a fortiore si de industria excitantur. Amplius enim non perficitur actus ad prolis generationem de se ordinatus.

Non peccat ergo uxor delectationem etiam completam sumendo ex copula onanistica quamdiu manet obiective ad finem primarium matrimonii ordinata. Postea vero uxori non licet ultiori delectationi consentire; et satisfactionem sibi directe procurare magis peccaminosum esset.

JAMES MADDEN.

Canon Law

I. BAPTISM OF HUSBAND AND WIFE SUBSEQUENT TO CIVIL DIVORCE.

Dear Rev. Sir,

How could one go about convalidating this marriage? Two unbaptised persons married, and subsequently they were divorced. The divorced husband became a Catholic and practised his religion faithfully for some time, but subsequently he was married civilly to a Catholic girl. It transpires that his erstwhile partner has also become a Catholic. Now, I am seeking for some way to rectify his present union, and I thought that such a marriage might be dissolved as being "ratum et non consummatum post baptismum". However, a certain colleague has confused me by explaining that the marriage would not become ratum or sacramental by virtue of the baptism, as, in view of the civil divorce, their consent could not be said to persevere. He claims that their union remains non-sacramental. Will you kindly elucidate this problem and advise me how to proceed?

CONFUSUS.

REPLY.

It is incorrect to suppose that the matrimonial consent of the two unbaptised persons could have been revoked or negated by their obtaining a civil divorce. Presumably, their marriage was valid from the beginning, and, therefore, it cannot be rescinded by mutual agreement of the parties, nor by the authority of the State. A legitimate marriage contracted by unbaptised persons is intrinsically indissoluble. Therefore, their marriage becomes a sacrament by the very fact of their baptism, and so the way is open to seek a dissolution of the marriage as "ratum et non consummatum post baptismum".

Perhaps our correspondent's colleague is thinking rather of the case of convalidation of a marriage by means of a *Sanatio in radice*. In such a case the consent of the parties must be persevering, as up to the moment of the *Sanatio*'s being executed there is no valid marriage, only a naturally valid consent. As this is the basis of the "healing", it must be present right up to the time that the *Sanatio* is put into effect.

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II. MISSA PRO POPULO TRANSFERRED ANOTHER DAY.

Dear Rev. Sir,

I am an irremovable rector and have the obligation of offering

my Mass on Sundays *pro populo*. Is it ever lawful to transfer this obligation to another day, either before or after, the Sunday?

Sometimes all members of the confraternity are anxious that I should offer their monthly Communion Mass for the soul of a member recently deceased, and I find it very hard to refuse their request. I say the early Masses every Sunday, and the same position crops up when the annual Mass is offered for all deceased members.

SPERANS.

REPLY.

The Ordinary, for a just cause, may permit a pastor to apply the Mass *pro populo* on some day other than that on which he is bound by the law to do so (Canon 466, p. 3). Examples of a just cause enumerated by the authorities are: The pastor's illness, the occurrence of a nuptial Mass or a funeral Mass, or of a Mass of thanksgiving for some public cause, or of a Mass for some very urgent intention, or, in the case of a poor priest, the offering of a larger stipend, which would not be available on another day. The Ordinary may give a general permission for the Mass to be transferred to another day when certain specific causes are verified. In individual cases his permission may be presumed. Seeing that the case is one which will be repeated, it should be submitted to the Ordinary, who should judge whether, in the light of local conditions the case warrants the transference of the Mass to another day. No doubt the offering of the Mass for deceased members is not without considerable import to the confraternity. On the other hand, the reason for requiring that the Mass *pro populo* be said personally by the pastor on the specified days is that the people should have an opportunity to assist at the Mass which is offered on their behalf by their own lawfully constituted pastor.

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III. CONFESSION BEFORE THE EXECUTION OF A SANATIO.

Dear Rev. Sir,

A Sanatio in radice has been obtained to convalidate a mixed marriage contracted before a Civil Registrar, and the pastor has been authorised by the Ordinary to be the executor of the rescript. Should not the Catholic party be required to make his confession before the rescript is executed?

PETER.

REPLY.

When a Sanatio is executed the real marriage commences its existence. Therefore, the Sacrament of Matrimony is received at that moment. The Divine Law requires that a Sacrament of the living should be received by one who is in the state of grace, but Confession is not an exclusive means to that end, and the state of grace may be procured by an act of perfect contrition.

Therefore, in executing a Sanatio, as in performing a marriage, it will be the office of the pastor to ensure that the parties are in the state of grace, and, to this end, he will exhort the Catholic party to make a good confession (Canon 1033). Ordinarily he may not impose confession as a necessary condition for the execution of the Sanatio unless, for some special reason, this is stipulated in the rescript itself.

If the Catholic party may be classed as a public sinner, he should be urged yet more strongly to approach the Sacrament of Penance, and, should he refuse, recourse should be had to the Ordinary before proceeding to execute the Sanatio (Canon 1066). If the contracting of a civil marriage had caused grave scandal, for example, on account of the particular standing of the person concerned, it would appear that he might be classed as a public sinner.

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IV. TWO VICARS GENERAL—FAVOUR REFUSED BY ONE, GRANTED BY THE OTHER.

Dear Rev. Sir,

In a certain diocese there are two Vicars General. If a dispensation from mixed religion is refused by one of them, may the other one still grant it?

PASTOR.

REPLY.

The Code supposes that there will be only one Vicar General in each diocese, unless diversity of rite or the extent of the diocese require otherwise (Canon 366). Therefore, the Code seems to envisage that, where there is more than one Vicar General, each shall have a separate sphere of jurisdiction, either in a particular rite, or in a particular portion of the territory of the diocese. However, there is no explicit prohibition against having more than one Vicar General, each with universal jurisdiction in the diocese. It is presumed that such is the

case in the diocese under consideration. In that case the reply to the query as it stands is in the affirmative, as the refusal of one Vicar General to grant the dispensation cannot of itself limit or take away the jurisdiction of the other Vicar General.

However, there may be another factor in the situation which is not proposed by our correspondent. If the dispensation is refused by one Vicar General, and this fact is concealed from the second Vicar General, who proceeds to grant the favour, it would appear that the concession is invalid by reason of the fact that the previous refusal has not been made known. This case is not provided for explicitly in the Code, probably because the case of two Vicars General with jurisdiction over the same subjects was not contemplated, but the analogy of law seems to warrant the conclusion in view of Canons 43 and 44.

Canon 43: "A favour which has been refused by one Sacred Congregation or Office of the Roman Curia cannot be validly granted by another Sacred Congregation or Office, nor by the Ordinary of a place, even though he have the power, unless the consent of the Sacred Congregation or Office with which the matter was first taken up be obtained, without prejudice to the right of the Sacred Penitentiary as regards the internal forum".

Canon 44, p. 1: "No one shall ask of another Ordinary a favour which has been refused by his own Ordinary without mentioning the fact of such refusal, and even if the fact of refusal be mentioned, the Ordinary shall not grant the favour without having learned from the first Ordinary the reasons for his refusal".

P. 2: "A favour which has been refused by the Vicar General and afterward, without mention of such refusal, has been obtained from the Bishop is invalid, and a favour which has been refused by the Bishop cannot thereafter be validly obtained from the Vicar General without the Bishop's consent, even though the former refusal of the Bishop were mentioned".

If a favour refused by the Vicar General and afterwards obtained from the Bishop without mention being made of the previous refusal is ruled to be an invalid concession (Canon 44, p. 2), it would appear to be a sound conclusion that a similar favour refused by one Vicar General, and granted by the other in ignorance of the Vicar's refusal, is also invalid.

V. NULLITY OF MARRIAGE PLEA IN PLACE OF QUASI DOMICILE.

Dear Rev. Sir,

John and Jane are living apart, and Jane proposes to lodge a petition for a declaration of nullity of their marriage on some grounds involving faulty matrimonial consent. Although Jane is staying in another diocese, their home is still intact, and John has been accustomed to return weekly or fortnightly from his place of work in order to care for it. His work is located in yet another diocese. Recently he was found to be suffering from a pulmonary disorder, and, as a result, he has obtained leave of absence from his place of employment and has taken up residence in another diocese in order to obtain treatment in a favourable climate. His medical advisers consider that he will need to remain from nine to twelve months thus occupied. As to his future intentions, he intends to return to his place of employment when he is cured. He will keep the home as it is, pending the outcome of the nullity suit.

The question is as to where she may lodge her application. He would prefer it in the diocese in which he has taken up residence recently, as he would have more time and opportunity to attend to the matter while he is off work. His next preference would be for a petition in the diocese of his place of employment, as, when he recovers, he will have more opportunities to pursue the matter there than in the place of his domicile. However, his wife wishes to make the application where she resides. Will you kindly offer some guidance?

CURATE.

REPLY.

The first question to be discussed is whether John may acquire two quasi-domiciles in addition to his domicile, in the circumstances described by our correspondent.

The second question will be to consider the canonical restrictions in regard to lodging a plea in the place of quasi-domicile.

Plurality of Quasi-domicile.

The method of acquiring a domicile or a quasi-domicile is defined in Canon 92: "A domicile is acquired by residence in some parish, etc., provided that such residence either is combined with the intention of remaining there permanently unless called away (*si nil avocet*) or is actually continued for 10 full years.

"A quasi-domicile is acquired by residence in a parish, etc., provided that such residence either is combined with the intention of remaining for at least the greater part of a year, unless called away, or is actually continued for the greater part of a year".

It may be taken as a conclusion admitted by all that a person may acquire more than one domicile. There is not such unanimity of opinion concerning the plurality of quasi-domiciles. Prior to the Code, authorities admitted the canonical possibility of a person's having a voluntary quasi-domicile along with a necessary quasi-domicile, but they rejected the idea of more than one voluntary quasi-domicile. Their reason was that the intention to stay for the greater part of the year in the second place effectively cancelled the intention to stay the greater part of the year in the first place.

Since the Code, most authorities agree that a person may have a plurality of voluntary quasi-domiciles. It is admitted generally that a person may have two voluntary quasi-domiciles, one obtained by the intention of remaining for the greater part of the year in some place, and the other acquired by a stay which is actually protracted beyond six months. Certain canonists, however, doubt the possibility of a person's acquiring two voluntary quasi-domiciles, both of which are acquired by reason of an intention to remain for the greater part of the year. However, in view of the provisions of Canon 95 as to the manner in which a domicile or a quasi-domicile is lost, these doubts cannot be sustained:

"A domicile or a quasi-domicile is lost by departure from a place with the intention of not returning".

Therefore, a person may depart from a place of his quasi-domicile and take up residence in a new place, intending to remain in the new place for the greater part of a year, but intending also to return to the previous place of residence. Such a person acquires a new quasi-domicile whilst still retaining the former one.

It may be taken for granted then that John retains his quasi-domicile in the diocese in which is located his place of employment because it is his stated intention to return there. It may be assumed also that he acquires a quasi-domicile in the diocese to which he has gone with a view to affecting a cure, because his intention is to remain there for a period of more than six months.

COURT COMPETENT TO ACCEPT PLEA.

We assume then that John retains his domicile and, in addition, has acquired two voluntary quasi-domiciles. Assuming, too, that Jane is

not "lawfully separated from her husband" (Can. 93), she retains the domicile of her husband as a necessary domicile, and may have acquired a quasi-domicile as well in her own place of residence.

The general principle concerning competency of a diocesan court, is enuniated in Can. 1964: "In other matrimonial cases, the competent judge is the judge of the place where the marriage was celebrated or where the party convened or, if one of the parties is a non-Catholic, where the Catholic party has a domicile or quasi-domicile".

This principle is stated more specifically for the case in which the wife is the petitioner, in the Inst. of the S.C. Sacs. "Provida", Art. 6, par. 1: "A wife, even if she has been maliciously deserted by her husband, must cite him either before the Ordinary of the place where the marriage was celebrated, or before the Ordinary of the domicile or quasi-domicile of the man himself".

Therefore, Jane may not enter her plea in the place of her own quasi-domicile. She must do so in the diocese of their common domicile, or in one of the dioceses in which John has acquired a quasi-domicile. However, if a case is presented to a court competent by reason of quasi-domicile, the provisions of a certain instruction of the S. Cong. Sacs. of 23 Dec., 1929, must be observed. (This solution is offered without taking into account the constitution of Provincial Tribunals, as no indication is given by our correspondent as to the location of the several dioceses in question.)

PLEA OF NULLITY IN PLACE OF QUASI-DOMICILE.

The scope of this Instruction is to restrict the plaintiff's freedom to present his case at the Court of the place of quasi-domicile. It appears that parties had been known to present their case in a diocese distant from their place of domicile in order to render more difficult the Court's task of ascertaining the truths. With a view to preventing such proceedings, when a plaintiff presents his petition in the place of quasi-domicile, the Official of that place must make a preliminary investigation which has the character of an incidental case. He must first of all verify the acquisition of the alleged quasi domicile, then examine the reasons why the plaintiff wishes to present the case outside the diocese of the domicile. He must investigate the nature of the alleged grounds of nullity and inquire as to what proofs and documents are more easily obtainable in the place of quasi-domicile than in the place of domicile.

After this preliminary investigation, the Official must approach the Ordinary of the place of domicile for a verification of the facts as pre-

sented to him. Meanwhile, he may not proceed with the case. That Ordinary may offer the opinion that the parties have chosen the place of quasi-domicile with a view to concealing certain facts and he may request that the case be referred to his own Court. The Official must weigh carefully the submissions of the Ordinary and decide upon the advisability of remanding the case to the Court of the place of domicile.

In the course of this preliminary investigation the Defender of the Bond has the same rights and duties as in the course of a case of nullity. Therefore, he should examine the documents and proofs submitted and may demand that certain witnesses be cited and heard. The Official conducts this investigation, in accordance with the rules laid down for the hearing of Incidental Cases. Therefore, he may cite the parties or witnesses and question them. His aim should be, though, to avoid prolonging unnecessarily this investigation. Finally, after consulting the Defender of the Bond, he should issue a decree or an interlocutory sentence, deciding whether the case may be heard before his tribunal or whether it should be remanded to the Court of the diocese of domicile.

In the case of John and Jane it would appear that there is no reprehensible intention to deceive in John's desire to enter the plea in the place of quasi domicile. No doubt the Official in the course of his preliminary investigation would take into account the location of witnesses and other proofs which may be adduced. If they are to be found mainly in the place of domicile, he might well remand the case to that court, as it would appear preferable that John should make some short stay in that place rather than that several people should be obliged to travel to the diocese of his quasi-domicile, or alternatively, that their evidence should be taken on commission by a Court other than that which must issue the final decision.

JAMES CARROLL.

Liturgy

THE LAST BLESSING FOR A PERSON WHO IS UNCONSCIOUS.

Dear Rev. Sir,

It has always been my custom to read over all my dying parishioners the prayers from the Ritual for the bestowing of the Apostolic Blessing and Plenary Indulgence at the hour of death. My new curate has pointed out to me that this Blessing and Indulgence can be gained only if the sick person can invoke the Holy Name of Jesus, and has, therefore, not lost consciousness.

The "Apostolic Blessings" granted by the Holy Father in Rome also bestow a Plenary Indulgence at the hour of death, provided that the contrite sick person "shall at least invoke with his lips or heart the Holy Name of Jesus".

Is this invocation in the above cases a *sine qua non* condition for the gaining of the Indulgences? May an unconscious person gain the Indulgences?

PAROCHUS.

REPLY.

Most authors distinguish between the two kinds of Indulgences mentioned by our correspondent. The first, found in the Ritual under the heading "Apostolic Blessing with plenary indulgence at the hour of death, they call plenary indulgence '*ferenda*', since the faithful may gain it only through the ministry of a priest. The second, plenary indulgence '*lata*', does not require the ministry of a priest, but may be gained immediately by those who fulfil the prescribed conditions (cfr. de Angelis, *De Indulgentiis*, Rome, 1946, pp. 102-110).

The Code of Canon Law refers to the former indulgence, when it gives, to parish priests and to all priests who attend the sick, the faculty to grant the apostolic blessing with a plenary indulgence at the hour of death, according to the form laid down in the approved liturgical books. This blessing should not be omitted (Can. 468, § 2). The rubrics of the Ritual state that this blessing is to be given to all who may have asked for it or who would have asked for it, when they enjoyed the full use of their faculties, or who have given signs of sorrow, even though they may now have lost the use of their faculties, or become unconscious. The blessing is to be refused to those who are excommunicated,

or impenitent, or who are dying in manifest mortal sin (Tit. iv, c. vi, 1). The remission of temporal punishment, of itself, requires nothing more on the part of the sick person than that he be capable of gaining the indulgence and sufficiently well-disposed to benefit from it, neither of which conditions require any external act. Moreover, even though a person may have culpably neglected to receive the last sacraments, he may receive the blessing, inasmuch as it is possible for him to make an act of contrition before he dies and so gain the indulgence. The indulgence is gained at the actual time of death, not before.

It does not appear necessary that the danger of death should be the result of illness or infirmity, as in the case of Extreme Unction, since a reply of the Sacred Congregation of Propaganda in 1841 stated that the blessing should be given, if possible, to those who are about to undergo the death sentence. The danger of death is to be estimated according to prudent judgment of men, and need not necessarily be imminent.

In regard to the conditions required on the part of the priest, he must have the necessary faculty to give the blessing, and he must use the formula prescribed; that is, the formula established by Pope Benedict XIV, and now contained in the Ritual. The requisite faculty is given by Canon 468, § 2, mentioned above. The use of the form of the Ritual is required for validity. On the part of the recipient of the blessing, apart from the intention *saltem interpretativa*, two conditions are required as conditions *sine quibus non*: (i) that he invoke the name of Jesus, with his lips, or at least mentally, provided that he is *compos mentis*: (ii) that he patiently accept death from the hands of God as a punishment for his sins.

The blessing may not be repeated in the same danger of death. However, if the person recovers, the blessing may be repeated when a new danger of death arises. At first sight this might appear contradictory, since the indulgence could well remain suspended until the actual time of death, whatever be the time or cause from which it arises, but the Sacred Congregation of Indulgences has authorised the practice of repeating the blessing (Dec. authent., pp. 263 ad 2um and 300).

Turning now to the second kind of plenary indulgence that may be gained at the hour of death. This form of indulgence does not require the ministry of a priest, but is gained simply by performing the prescribed work to which the indulgence is attached. Several examples of this form of the indulgence may be found in the *Enchiridion*

Indulgentiarum (Edit. altera, Rome, 1952), e.g., nn. 4, 36, 113, etc. For instance, the faithful who devoutly invoke the most Holy Name of Jesus or Mary may gain a plenary indulgence at the hour of death, if they have been wont to recite this invocation frequently during life, and provided that they have gone to Confession and received Holy Communion, or at least have made an act of contrition, invoking the Holy Name of Jesus vocally, if possible, otherwise mentally, and accepting death with resignation from God's hand, as the just punishment of their sins (nn. 113 and 292). The Apostolic Blessings given by the Holy Father belong to this same category.

Parochus, therefore, has complied with the direction of the Code of Canon Law and the Ritual when he gives the Blessing to all his parishioners whom he attends when they are dying. The invocation of the Holy Name of Jesus is a *Conditio sine qua non* as long as the recipient of the blessing is capable of fulfilling it, at least mentally, but the unconscious person is not excluded from the benefits of the indulgence. Since the loss of the use of the external faculties is not always a certain sign of the loss of complete consciousness, the priest should be careful to suggest the Holy Name to the person whom he is attending.

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SOME QUESTIONS ABOUT BLESSINGS.

Dear Rev. Sir,—

1. Is there any difference, in effect, between solemn and simple blessings? If not, why make the distinction?
2. When does a new priest's blessing cease to be such?
3. Lectors are permitted to give blessings expressly mentioned by law (*Rit. Rom.* Tit. viii, c. i, 1). What are these blessings which are permitted? How does a Lector give his blessing?
4. Does a priest require any faculties to give a simple blessing, i.e., only by making the sign of the Cross over the object to be blessed?
5. In giving a simple blessing, is it necessary for the priest to say any words? If so, what words? Is it necessary to hold the object in the hand while blessing it?
6. When a stole is to be worn to give a blessing, must the stole itself be blessed?
7. What vestments are included under the head of 'Sacredotal Vestments', for which there is a special blessing?

PETRUS.

REPLY.

1. A solemn blessing is a blessing given publicly with special marks of solemnity, and usually with the participation of several ministers and the concourse of the people. A private, or simple, blessing may be given either privately or publicly, and is not accompanied by any solemn ceremonial. So for example, the blessing of a crucifix, which is erected for public veneration, may be given either simply or in a public and solemn fashion. In the first case, the blessing may be given by any priest, but in the second instance the blessing is reserved to the Ordinary, who may delegate a priest to perform the ceremony (*Rit. Rom. Tit. viii, c. xxiv*). The distinction, then, concerns the manner in which the blessing is given, and not the effects which it produces.

2. Perhaps this question is best answered by a comparison with the indulgences attached to the kissing of the hands of a newly ordained priest. An indulgence of 300 days may be gained by those who kiss the hands of a newly ordained priest, on the day of his ordination to the Priesthood and on the day of his first Mass (*Enchirid. indulg.* Edit. altera, 1952, n. 676, b). While noting that the indulgence is not attached to the blessing, at the same time there seems to be little reason to doubt that the blessing may be considered that of a newly ordained priest on the same two days.

3. In the ordination of a Lector, the Bishop admonishes the ordinand that it will be his office "to bless bread and all first fruits" (*Pontificale Romanum*). The question is, in what circumstances may the Lector use this power? The Code of Canon Law states that Deacons and Lectors may lawfully and validly give only those blessings which by law they are expressly permitted to give (1147, § 4). Some authors assert that Lectors may not exercise their power, which is now reserved to priests. On the contrary, however, others maintain that a Lector may use the powers given him by ordination (e.g., Cappello, *De Sacramentis*, Ed. 4a, I, n. 89, 3; Coronata, *De Sacr.*, 1946, III, n. 734; Vermeersch-Creusen, *Epitome*, Ed. 6a, II, 465, 4; Pizzoni, *Ephem. lit.* xlix (1935), pp. 77-84). These writers point out that if the Pontifical gives this power to the ordinand, the Code recognises this as permitted by law. The Code does not apparently make any distinction between the powers of a Deacon and a Lector. Consequently, the blessing of bread and new fruits is a blessing which Lectors are expressly permitted by law to give. In giving this blessing the Lector wears a surplice, but not a stole, and uses the formula found in the Missal

(Benedictiones diversae: Benedictio panis, Benedictio novorum fructuum) or in the Ritual (Tit. viii, c. xv, xvi, xvii). The Lector says: *Domine, exaudi orationem meam*, in place of: *Dominus vobiscum*.

4. Canon 1147 states that any priest can impart blessings, with the exception of those reserved to the Pope, to Bishops, or to certain others (e.g., parish priests). A reserved blessing given by a priest, who lacks the necessary permission to give it, is unlawful but valid, unless the Holy See has expressly stated otherwise in making the reservation. In giving the blessing, the rite prescribed by the Church must be carefully observed, otherwise the blessing is not valid (Can. 1148).

5. By virtue of the Formula Major, the Australian Bishops may give to their priests the faculty to bless 'solo signo crucis' rosary beads, crucifixes, small statues and medals, and to attach indulgences to them. When making the sign of the Cross, must the priest pronounce any formula? This question was discussed in an article in the *Ephemerides liturgicae* some years ago (xlvii (1933), pp. 71-73), and the writer, after examining several decrees of different Roman Congregations, replied that the words: "In nomine Patris, et Filii, et Spiritus Sancti, Amen", should be said while making the sign of the Cross. He also expressed the hope that an authentic decision might be given by the Holy See in the matter. As far as is known, no such authentic decision has been given. Moreover, in a more recent number of the same review (lvi (1947), pp. 120-168, *De benedictionibus*), we read that for the blessing of rosary beads, medals, etc., it suffices to make the sign of the Cross with the hand over the object, without saying any formula of blessing (pp. 123-124). A number of other authors consulted on the point express the same opinion. Seemingly, we may safely conclude that the faculty mentioned above requires nothing more than a simple sign of the Cross made with the hand. It is not necessary for the priest to hold the object in his hand while blessing it.

5. Yes.

6. Amice, alb, cincture, maniple, stole and chasuble.

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INDULGENCE FOR CARRYING ROSARY BEADS.

A Decree of the Sacred Penitentiary, dated 30th May, 1953, declares that the Pope has granted an indulgence of 500 days, once a day, to all who carry a pair of Rosary Beads, properly blessed, and who kiss them, saying at the same time, "Hail Mary, full of grace, the Lord is

with thee. Blessed are thou among women, and blessed is the fruit of thy womb, Jesus" (A.A.S. xxxv (1953), p. 311).

P. L. MURPHY.

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SHORT NOTICES.

THE SPIRITUAL DIRECTOR. Fr. Gabriel, O.D.C.; translated by a Benedictine of Stanbrook Abbey. Cork: Mercier Press, 1952. 132 pages, papers, 8/6 stg.

THE PRAYER OF FAITH. Leonard Boase, S.J. London: Apostleship of Prayer, 1950. 134 pages, full cloth, 6/- stg.; papers, 3/6.

As Father Gabriel points out, participation in the lay apostolate has made people more conscious of how much they need mental prayer and spiritual direction. In *The Spiritual Director According to the Principles of St. John of the Cross* he discusses the nature of "spiritual theology", describes St. John's work as a director, and shows how the priest should prepare himself to be a competent guide for souls striving to advance in prayer. *The Spiritual Director* is a companion to *St. John of the Cross* and *Visions and Revelations*, standard works already issued by the Mercier Press.

Father Boase covers much the same ground as Father Gabriel, but rather from the point of view of the lay person, who is finding mental prayer becoming more difficult and less attractive. He happily avoids technical terminology and suggestive symptomatology, so the *The Prayer of Faith* should be most useful for priests and religious as well as for layfolk. We expect quite a lot of Father Boase's matter will be appearing in retreat talks as this excellent little book becomes more widely known.

J.W.D.

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HANDBOOK OF MONTHLY RECOLLECTION. Franz Lakner, S.J.; translated by Patrick Lynch, Ph.D. Cork: Mercier Press, 1952. 116 pages, papers, 7/6 stg.

It is unfortunate that a book dealing with such an important subject, and containing much valuable guidance, should not have been better translated and better edited. Defects of presentation make it much less useful than it could have been.

J.W.D.

Homiletics

THE PARABLES OF THE MUSTARD SEED AND THE LEAVEN.

When our divine Saviour began his public ministry His message was the same message that St. John the Baptist had proclaimed: 'Do penance, for the kingdom of heaven is at hand' (Matth. 3, 17 & 2). Christ had come to establish the kingdom of heaven and to invite all men to join His kingdom. At the close of His life He would assure Pilate that He was really a king, but His kingdom was not of this world; it was not simply an earthly kingdom, for although it began in this world, it would reach the fulness of its glory only in heaven. The Jews of our divine Lord's day were awaiting the coming of the Messiah and His kingdom, but, unfortunately, too many of them lived in expectation of a great earthly ruler who would establish his kingdom of power and riches. Christ, then, had to be doubly prudent in His preaching. He had to avoid arousing the suspicion of the Roman authorities, who might so easily see in Him a rival who threatened to overthrow their power, and, on the other hand, He had to correct the misunderstandings of the Jews, He had to show them that the kingdom of the Messiah was not a kingdom of temporal glory. To do this, Christ made use of the parables of the kingdom of heaven. To men of goodwill, the parables were an incentive to search deeper for the truth, which would be hidden from those who, blinded by pride, failed to recognise Christ as the Messiah sent by God to men. Two such parables of the kingdom of heaven are the parable of the mustard seed and the parable of the leaven.

"The kingdom of heaven", said our divine Master, "is like to a grain of mustard seed which a man took and sowed in his field, which is the least indeed of all seeds; but when it is grown up it is greater than all herbs and becometh a tree, so that the birds of the air cometh and dwell in the branches thereof" (Matt. 13, 31-32). The mustard plant was well known in Palestine. The seed was very small; in fact, its smallness was proverbial. When fully developed, the plant would grow as high as seven feet, and even higher, and because of its abundant foliage it was generally called a tree. Birds were very fond of the seeds of this plant, and so were frequently to be seen fossicking around in its leaves.

The second parable is that of the leaven. "The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal until the whole was leavened" (Ibid. 33). Here our divine Lord draws on the everyday occupation of breadmaking. The smallest quantity of leaven is sufficient to leaven a whole mass of dough.

What characteristic qualities of the kingdom of heaven did Christ wish to describe in these two parables? The kingdom of heaven will not come with the flourishing of trumpets and earthly power; like the mustard plant, its beginnings will be very humble, almost insignificant. The foundation members of this kingdom will be the Apostles. Simple men of no great learning, men without prestige or political influence, the Apostles, from fishermen, were to become "fishers of men". This group of men, insignificant according to all worldly standards, were to carry the Gospel through Palestine, Syria, Asia Minor, on to Greece, and even to the very heart of the Roman Empire. Everywhere, as they went, they established churches that gathered a continually growing number of believers. How like the growth of the mustard seed was the growth of the church in the seventy years that separated the death of Christ and the death of St. John, the last surviving Apostle. The humble beginning is almost forgotten in view of the splendour of the development. The Church of God, which is the kingdom of heaven upon this earth, has continued to grow until our own day. From time to time men and nations have risen in revolt, they have used every means they knew in endeavours to destroy the Church. At times they may have seemed to succeed in their evil designs, but this success was only apparent, for the Church has always risen again with a renewed vigour. As we pray God to defend It against its persecutors, let us be confident that as our heavenly Father has defended His church in the past, so, too, will He continue to do so in the future.

If the parable of the mustard seed clearly shows the development of the church, the parable of the leaven sets before our minds the influence of the Church. The small piece of leaven that suffices to leaven the whole mass of dough reminds us that the church, begun so humbly, has never ceased to influence men and manners quietly and effectively as the piece of leaven works upon the dough. The Gospel of Jesus Christ slowly purified nations of the blemishes that marred the beauty of pagan civilisation. Men were taught the true nature of God and man's relation to Him. Men were taught to love and respect each other because of their likeness to God. Life, which for the pagan began

and ended in this world, was shown by the teaching of Christ to be but a preparation for the more perfect life of heaven. The kingdom of heaven begins in this life, but reaches the fullness of its glory only in the life to come. The church, then, irresistably continues to make the teaching of Her Divine Founder pervade the whole of mankind.

What is true of the church is, likewise, true of each of her members. The seed of divine grace was sown in our souls at Baptism, and, like the mustard seed, it will continue to grow in our souls as the grace of God comes to us with the other Sacraments. Confirmation, Eucharist, and Penance all bring to our souls an increase of grace and mark another stage in our spiritual progress. The prayers and good works performed under the impulse of grace further perfect the divine life that is within us. So strengthened in grace and virtue, so united to Christ by grace as to become, in a sense, other Christs, we shall be able, like the leaven, to influence other men. We shall be able to make known to them His teaching, and this not simply by word, but also by that more effective means, by the force of our own good example. In this manner we shall assure our place in the kingdom of God in Heaven in the life to come, and, moreover, we shall help achieve the purpose for which Christ established His kingdom on this earth.

Let us follow the example of the Apostles themselves and ask our divine Master to instil in our minds and hearts a deeper understanding of these two parables. Let us strive to appreciate their meaning for the church and for each one of us. So inspired, we shall become worthy members of Christ and His Kingdom and zealous apostles of those truths that all men must believe in order to be saved.

P. L. MURPHY.

Notes

Since Robert Bridges published the poems of Gerard Manley Hopkins in 1918, interest has continually grown in the fragmentary writings of the Jesuit poet. Professor Pick, of Marquette University, an old hand in the Hopkins field, has had the happy

A HOPKINS' idea of selecting characteristic passages from the
READER. poet's works, so that a wider audience might be led

to realize something of the literary and religious importance of this extraordinary writer. (*A Hopkins' Reader*. Selected and with an introduction by John Pick. Geoffrey Cumberlege, Oxford University Press, London, 1953. XXVII, 317 pp. Illus. 34/9 (Aust.).)

Professor Pick opens the book with an informative introduction on Hopkins' life and poetical aims. He gives the reader then thirty-one pages of the poems of Hopkins; selections follow from the poet's diaries on the 'inscape' and the poetic theory, letters to his friends on poetry and religion, and finally selections from his sermons. The book could hardly be improved as a sympathetic introduction to Hopkins.

Hopkins was born in 1844. Gifted with a sensuous delight in the world, he had brilliant success at school and Oxford, which he entered in 1863. Hailed as the "Star of Balliol" by Jowett, Hopkins, after toying with the aestheticism of his tutor, Walter Pater, was won over by the High Churchmen, Pusey and Liddon. It was a decisive choice which led him to Catholicism, to Newman at Birmingham, and in 1868 to the Jesuit novitiate at Roehampton. Professor Pick quotes a superb sentence from Hopkins which explains that act of sacrifice:

This is that chastity of mind which seems to lie at the very heart and be the parent of all other good, the seeing at once what is best, the holding to that, and the not allowing anything else whatever to be even heard pleading to the contrary.

Those brave and religious words are the motive of his life. Father Hopkins remained the lover of nature, watching the effects of light and shade on tree, river and stone. He was building up the imagery for the poems, telling of God's grandeur in nature, which he felt would never be written. On becoming a Jesuit, he had turned away from verse as something that encouraged vanity, which, in a letter to Canon Dixon, the Anglican historian and poet, he says, St. Ignatius frowned upon. It is curious, he writes in the same letter, that the Society

which has encouraged literature should have had no poets. For three hundred years the flower of Catholic youth have entered the Society, yet, he says with amusement, we have had only two poets, one an Italian who wrote an epic in Tamil, and Robert Southwell, a minor, but a true, poet, who died a martyr, redeeming, thus, his poetic weakness. So the muse of Hopkins was mute. He studied theology and theologians with a poet's eye. Suarez, for all his greatness, was no phrase maker; Bourdaloue, even, was deliberately dry; alone Molina, "the man who *made* our theology", had "a certain fervour like a poet's". "Brilliancy", he jokingly tells Canon Dixon, "does not suit us". One theologian he claimed as a kindred spirit, Duns Scotus. Father Hopkins did mission work in Liverpool, Glasgow and London, among other places, before going to Stonyhurst, "the Jesuit preparatory school", as the American professor puts it. Finally he obtained the chair of Greek at University College, Dublin, where he spent the final five years of his brief life, dying in 1889. Then followed thirty years silence until Robert Bridges published his poems in 1918.¹ He had, after all, been encouraged by his superiors to write, and so he left poems which in full Victorian days trumpet the march of the moderns. As is well known he was asked to write on the tragic deaths of five Franciscan nuns drowned leaving Germany during the religious troubles caused by the Falk law.² *The Month* rejected his poem, "as indeed", says Professor Pick "any Victorian periodical would have done". He had an audience of three: Bridges, Dixon, and Coventry Patmore, the Catholic poet.³ Professor Pick gives the beginner two keys with which to unlock the mysteries of Hopkins: first, the meaning of *inscape*; second, the meaning of *sprung rhythm*—both technical phrases used by Hopkins. *Inscape* meant seeing each thing as highly individualized and different from all other things. Hence his ceaseless study of nature, his striving for the exact word (compound, invented if need be) to paint the image. For instance: his poem *Duns Scotus's Oxford*:

Towery city and branchy between towers;

Cuckoo-echoing, bell-swarmèd, lark-charmèd, rook-racked, river-rounded;

The nouns and adjectives have been chosen carefully to give Hopkins'

¹Bridges had published on occasions some specimens of his friend's work between 1889 to 1918.

²*The Wreck of the Deutschland* (1876).

³Professor Pick writes that even if Hopkins had published freely, he would have been doomed to the loneliness of a pioneer. The poet's letters show that he found support and encouragement from his fellow Jesuits.

impression exactly. (At the same time the Goncourts and the Impressionists were seeking a similar goal in their varying mediums.) The flurry of adjectives that poets used (even Swinburne in his pagan fury) seemed to Hopkins as a mere display of pretty, whipped cream. Duns Scotus inspired the poet because he knew the value of *inscape*—the *thisness* of things:

Yet ah! this air I gather and I release
He lived on;
Of realty the rarest-veined unraveller; a not
Rivalled insight, be rival Italy or Greece
Who fired France for Mary without spot:

Here is another example:

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is smeared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel being shod.

After reading that, one begins to feel that even Francis Thompson fades as a religious poet.

The second key Professor Pick gives is the meaning of 'sprung rhythm': "sprung rhythm consists in scanning by accents or stresses alone, without any count of the number of unaccented syllables". Hopkins used it "because it is the nearest to the rhythm of prose, that is the native and natural rhythm of speech". It was not an invention of the poet, but he revived this old form which modern poets have much studied. Professor Pick gives us, too, a few examples of Hopkins the preacher. His sermon *Christ Our Hero* deserves close reading, as it is arresting and superb. It was preached on Sunday evening, November 23, 1879, at Bedford Leigh. Father Hopkins took as his text from St. Luke (II, 33): *Et erat pater ejus et mater mirantes super his quae dicebantur de illo*.

Our Lord Jesus Christ is our hero, a hero all the world wants. In his body he was beautiful; he was the greatest genius that ever lived—genius is beauty and perfection in the mind; his character as man was so noble that not before or since has it been seen in human mould.

In Our Lord's character, Father Hopkins points out especially that "He loved to praise, he loved to reward. He knew what was in man, he best knew men's faults and yet he was warmest in their praise".

The ending is magnificent:

And this man whose picture I have tried to draw for you, brethren, is your God. He was your maker in time past; hereafter he will be your judge. Make him your hero now. Take some time to think of him; praise him in your hearts. You can over your work or on your road praise him, saying over and over again: Glory be to Christ's body; Glory to the body of the Word made flesh; Glory to the body suckled at the Blessed Virgin's breasts; Glory to Christ's body in its beauty; Glory to Christ's body in its weariness.... Glory to his sacred heart; Glory to its courage and manliness... Glory to its every heartbeat, to its joys and sorrows, wishes, fears; Glory in all things to Jesus Christ.

There are so many other things that one would like to quote, for instance, Hopkins' realistic, modern approach to politics, of all things, but the reader will find them in much more attractive form in Professor Pick's fine book. Finally, our last thoughts are with that lonely grave from 1889 to 1918. Of another writer it has been written:

They buried him, but all through the night of mourning, in the lighted windows, his books, arranged three by three, kept watch, like angels with outspread wings, and seemed, for him who was no more, the symbol of his resurrection.

How much truer, how much more Christian are Hopkins' noble words: "the seeing at once what is best, the holding to that, and the not allowing anything else whatever to be even heard pleading to the contrary"! That he stunted his poetic genius is a common enough verdict of literary critics (but by no means Professor Pick's). Yet a scholarly poet of his own generation, Professor A. E. Housman, with his plaintive pagan poems, grows pallid and insipid in contrast with the strong and sinewy writings of Gerard Manley Hopkins.⁴

T. VEECH.

⁴*Poems of G. M. Hopkins*, Oxford, 1948. Third edition. Mr. Gardner gives in this edition useful, and necessary, notes. He has just edited selected poems in the Penguin books.

Book Reviews

THE SACRED CANONS, by John A. Abbo and Jerome D. Hannan, St. Louis—London, B. Herber Book Co., Vol. I, pp. 871, Vol. II, pp. 936. £7/2/6 (stg.)

The numerous duties of a priest engaged in parish work seem to demand more than a casual knowledge of what are called the sacred sciences. On the other hand, the ever increasing demands on his time render it more and more difficult for him to give to serious and prolonged study the attention that he feels is rightly called for. Accuracy is necessary for any man who presumes to speak with authority; but in no matter is one so liable to fail in this respect than in questions of positive law, which depend on the will of the legislator as promulgated in his official enactments. The study of Canon Law undertaken in the seminary course is thorough enough in some matters, v.g., the Sacraments: but even here the emphasis must be on what will most frequently confront the student when he takes his place among the parochial clergy. In other respects, the time at the disposal of the professor restricts his treatment to little more than an outline, with a view to instructing his class on the existence of the law and indicating where, if need arises, they may find a further development in a suitable commentary. Since the promulgation of the Code several excellent and practical commentaries have appeared and are well known (v.g., Prummer, Cocchi, Vermersch-Creusen, Cappello, Coronata, etc., and in English, Augustine, Woywod, Bouscaren-Ellis) as well as specialised work on different sections of the Code. Commentaries written in Latin are not so inviting to some, who have not had the opportunity to keep their ready familiarity with the language of the schools. The difficulty of understanding the author is increased by the labour of reading an unusual language made harder by the use of technical terminology.

The present work will be a decided help to the priest who needs an authoritative answer to a particular problem which he meets. Though written in English it contains abundant references to the standard authors as well as to the authentic interpretations of the Holy See. Even the more recent of these have been incorporated, and also the Canonical enactments since the promulgation of the Code. Instances are: The decree of the S. Congregation of the Council (March 22, 1950), imposing excommunication, *speciali modo* reserved to the Holy See, on clerics and others, who are forbidden by can. 142 to engage in trading (vol. I, p. 142 note); the faculty granted to Parish Priests to act as extraordinary ministers of the Sacrament of Confirmation by the decree of the S. Congregation of Sacraments, September 14th, 1946 (vol. II, p. 779 ss.), and the deletion of the portion of can. 1099, which had exempted from the canonical form of Marriage children of non-Catholics who, although baptised in infancy as Catholics, had been

educated as non-Catholics (Vol. II, p. 355). The fourth book of the Code *De Processibus* is treated only in outline, and the fifth book is by no means fully dealt with, especially the Pars Tertia, *De Poenis in singula delicta*. These, however, are not serious omissions, when one considers the scope of the work, for they are more the particular concern of the officials of the Diocesan Curia.

The complete Index makes the work accessible. For a ready solution of a practical point it supplies all that is needed. Printed in large clear type, it makes two bulky volumes. What is gained by the excellent set-out may be lost in part by the unwieldy size and weight of the books. The price may deter some intending purchasers, but when we consider the costs of publication it is not excessive. Our copy is from Herder's London House.

J.M.

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PATROLOGY, by J. Quasten, Vol. II: The Ante-Nicene Literature after Irenaeus, Utrecht, 1953, 450 pp. Spectrum Publishers.

The second volume of Professor Quasten's great work is a very handsome book, whose printing and binding are a credit to the Utrecht firm of Spectrum. Professor Quasten, a German scholar, has been for some years attached to the Catholic University of Washington (U.S.A.). The first volume of his patrology was reviewed in the *A.C.R.* (1952, p. 78).

The second volume is written in a similar, scholarly manner. Quasten's field in this book is the third century, a century rich in patristic interest. He treats successively of the Alexandrians (Pantaenus, Clement, Origen (pp. 37-100), Dionysius and the lesser writers), the writers of Asia Minor, Syria and Palestine, the Romans (Minucius Felix, Hippolytus of Rome (pp. 163-206), Novation, the letters of the popes of the period, the Africans (Tertullian, Cyprian, Arnobius of Sicca, Lactantius, and of the few writers who will not fit into the divisions above. The book is written in a calm manner, as if the author was determined that his own personality should not creep into his objective narrative. A Patrology must necessarily be a work of consultation; but an occasional synthetic note on a period is a great help to the student of patristics: for instance, Father Quasten's own introduction to the book: *The School of Alexandria*. The vast erudition of the author is again shown in the exact and lengthy indications of books and articles in reviews which bear on the matter. Comparing Quasten's book with a standard work, such as B. Altaner's *Patrologie*, one is struck with the detail and the space devoted to the various writers. Altaner's one volume work has 480 pages. Quasten can devote 450 pages to the third century alone. When completed the *Patrology* will be a further monument to the learning of the scholarly professor of the Catholic University of Washington. It is to be hoped that this work will find an appreciative public in Australia, who will find in it a guide to the study of the Fathers, which will stir the scholars of this country to emulate those of

America in their zeal for these ancient, but indispensable, writings. Naturally here and there some objection may be taken to the author's views, for example his decision on St. Cyprian's attitude to the See of Peter, but in this, as in other questions, Professor Quasten states his mind calmly and soberly, after much thought and reading.

T.V.

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GUILT, by Caryll Houselander. Sheed and Ward. Pages: XIII + 268. English Price, 18/-.

The illustration on the dust cover is the symbol of the title, but don't let it deter you from reading the book. The book has none of the morbidity this illustration suggests, but, on the contrary, it is beautifully uplifting in its spiritual loveliness. There are a few brief passages, necessary, however, to the thesis, which do not make pretty reading, but, as a whole, the book is a most pleasant one. The style is crisp, direct and alive.

Miss Houselander says that the present age is characterised by psychological suffering, just as man can increase his sanctity through physical suffering so he can also through psychological suffering. The thesis is that "ego-neurosis is a disease of the soul, a spiritual rather than a psychological ailment. It consists in a thrusting forward of self; it may take the form of self-analysis, self-defence, self-obsession, self-aggrandizement, humiliation in being self, self-frustration or countless others, but it is grounded in self-love". "Ego-Neurosis" is a neurotic state in which the sufferer has a vague, persistent unhappiness, an inexplicable sense of guilt about everything he does or doesn't do. So far, although this state is well known to psychologists, they have not given it a name. Miss Houselander has named it "Ego-Neurosis". The cure is for each to realise that he "is really responsible to all men for all men and for everything", to love God and his fellow men, to see Christ in his neighbour. In other words the cure is to know, love and serve God.

The psychological analysis is sound but at times Miss Houselander tends to over simplify. The psychological principles on which she works are correct as far as she goes. We feel guilty because we are guilty. Our guilt lies in our sins, both actual and original, but, very frequently we do not attribute our guilt feelings to their proper causes. Often we seek other causes to which our guilt may attach itself. In this we fail to see ourselves as we really are; we try to escape from ourselves. There are many who, leading blameless lives, are overwhelmed by a sense of guilt, while many who lead guilty lives, are not affected by a sense of guilt at all. The sentiment of guilt arises from undue emphasis and concern with the self.

Frequently children of tyrannical and overstrict parents develop guilt feelings which are actually imposed upon them by their parents. This is not actual guilt. It is the type which the psychologist tries to remove. The confessor is the only human being who, by the power of God, can remove actual guilt.

The author possesses a great depth of psychological insight and understanding which is enriched by her own personal experience with ego-neurosis. She herself was a sufferer. It is refreshing for the Christian to find that the psychological explanation of the neurosis supports the Christian explanation. The humanist and materialist, however, will deny the value of any suffering, will deny original sin and call actual sin by another name.

The spiritual analysis of a serious problem is a penetrating one. Catholic doctrine is presented simultaneously with the psychological analysis in a very clear cut fashion. The spiritual analysis rests very heavily on the doctrine of the Mystical Body of Christ. There is much food for deep thought and meditation.

In the Mass the ego-neurotic has a complete cure for ego-neurosis. He can, if he will, find his cure in a perfectly objective, Christocentric participation in daily Mass. At Mass man puts himself in the presence of God, asks for forgiveness and comes closer to God. He looks away from himself to God's glory, listens to the words that reveal God to him and professes his faith in Him. He offers himself to be made inseparable from Christ and enters into His Passion with Him. With Him he adores God, the Father, and redeems man. Finally he receives Christ into his soul and becomes one with all men. When Mass is over he carries forth Christ into the world in which he lives.

The short biographical sketches at the end of the book illustrate the degradation to which the ego-neurotic can sink, and the height of spiritual beauty he who lives in Christ can attain.

J.W.

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EIGHT DECISIVE BOOKS OF ANTIQUITY. By F. R. Hoare. Sheed and Ward. London and New York. English price, 16/-.

This book of some 250 pages contains, besides a Preface and Introduction, eight essays on what the author calls Decisive Books. The title was inspired by Sir Edward Creasy's *Fifteen Decisive Battles of the World*, which, it seems, in the century since it was written has attained the status of a classic. Mr. Hoare reads history with an eye to the influence of certain great books in the shaping and stabilizing of characteristic civilizations. The eight great books—or, to give them a more universally applicable title, the eight great intellectual monuments—which he chooses to deal with in the present volume all belong to antiquity, that is, to the pre-Christian centuries.

Mr. Hoare puts the Code of Hammurabi at the head of his list. He accepts the dating that places it in the eighteenth pre-Christian century, and regards those laws of the great Babylonian Monarch as the legal embodiment and sanction of the first bourgeois civilization. The essay is an accurate survey of facts, and is on the whole convincing.

He similarly treats the Egyptian Book of the Dead as decisive in keeping Egyptian civilization the static thing that it was.

The Torah or Mosaic Pentateuch, as being the Charter of the Chosen People, and the Homeric poems, as being the great unitive factor in Greek civilization, come next. Although the first three essays are based on accurate information the author is evidently more at home on Hellenic ground.

Mr. Hoare takes us to India and to China, when he writes on the Institutes of Manu and the Sayings of Confucius. These were decisive, respectively, in regard to the Hindu caste system and the mandarin mentality of Chinese imperial bureaucracy.

By far the most successful of Mr. Hoare's essays are the last two. The essay on Plato's *Republic* is really delightful, and that on the *Politics* of Aristotle is scarcely inferior. These two essays would more than justify the publication of this book; but a careful reader will get new lights on history from all and each of the essays.

Mr. Hoare died while his first series of *Eight Decisive Books* was in the press. He had planned to write a second volume on the Gospels, *De Civitate Dei*, the Rule of St. Benedict, the Institutes of Justinian, the Koran, the *Decretum* of Gratian, the *Summa Theologica* of Aquinas, the *Defensor Pacis* of Marsilius of Padua, Machiavelli's *Prince* and Calvin's *Institutes*; and there was to be a third series on decisive books by Locke, Rousseau, Adam Smith, Bentham, Hegel, Darwin and Marx. Many who read this first series will regret that the second and third are doomed not to follow.

W.L.

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UNDERSTANDING EUROPE, by Christopher Dawson. Sheed and Ward. London, 1952. 260 pp. 16/-.

Christopher Dawson has come down from the clouds to apply to our ailing European civilization his theories on religion and culture; and they are more than theories—it is a great principle that he has elucidated and defended: "The last word in human affairs always belongs to the spiritual power that transcends both the order of nature and the order of culture and gives human life its ultimate meaning and purpose. It is only by the rediscovery of this power and the restoration of the triple relation between spiritual ends, moral values and social action that Europe can overcome its present crisis, which is due above all to the growth of technical power and the loss of spiritual aim" (p. 223). "Unless we find a way to restore contact between the life of society and the life of the spirit our civilization will be destroyed by the very forces it has had the knowledge to create but not the wisdom to control" (p. 240),—a grim warning surely.

To understand the Europe of our day Dawson insists that we study the influences, and above all the religious and cultural influences, which have produced it. Two general chapters—chapters two and three—point out the general historical development of Europe as a society of peoples: "Europe is a community of peoples who share in a common

spiritual tradition that had its origins three thousand years ago in the Eastern Mediterranean and which has been transmitted from age to age and from people to people until it has come to overshadow the world" (p. 26). The succeeding chapters analyse particular phases of this development—the growth of Germany, an extensive treatment of Russian influence in Europe, the relations between Asia and Europe, Europe and its extensions overseas. The chapter on America and Dawson's appreciation of the cultural traditions of the New World are very illuminating. With so much anti-American propaganda abroad and a general lack of confidence in any contribution by the British Commonwealth it is refreshing to read an honest criticism and evaluation of the efforts past and present of these two powers.

A galaxy of individual figures fall into their historical perspective; names such as William Carey, President Coolidge, Bakunin, Jeremy Bentham, Abbé Raynal, Wakefield, Roosevelt and Ghandi—to mention but a few. In this regard the detailed index is an asset.

The theme of the book is an appeal to educators to stem the intellectual disintegration caused by a system of education consisting of independent and unrelated specialisms, amongst which religious knowledge itself has come to be numbered. The task is to preserve a common intelligence to guide and direct towards their higher end the scientific forces that are changing human life. The universal extension of education and its subsequent subjection to the state, even in our Western community, the acceptance of a utilitarian philosophy of education with its resultant specialisms has perfected technique beyond all conceivable limits, but common principles of human conduct, a common scale of values, a common intellectual background—anything comparable to the humanistic "republic of letters"—has been lost. We know more and more about how to do things; we are less and less sure what we should do! Dawson does not advocate a return to the system of classical education which served in its own day, but will not serve in ours. He calls the historians to task: Europe should not be studied merely in its nationalistic divisions, but should itself be the object of study—Europe as a society of peoples, the history of Europe as a dynamic, spiritual process, as a living, spiritual tradition. This study cannot but bring to the fore the Christian morals, values and principles which have made Europe and which can alone remake Europe. Teachers of religion are also taken to task: their duty is not merely to instruct, to impart useful knowledge for the purposes of apologetics; their task is to "initiate new members of the Christian community into its way of life and thought from the simplest elements of behaviour or manners up to the highest tradition of spiritual wisdom" (p. 242). This process is to be accompanied by a "joyful sense of discovery" as man becomes aware of spiritual realities and values which uplift the whole of human life. The author is very conscious of the value of the liturgy in religious education as a means of bringing man into living contact with the supernatural.

All educators — preachers, pastors, philosophers and teachers — would do well to study this book and ponder its conclusions.

J.R.C.

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PRIMITIVE MAN AND HIS WORLD PICTURE, by Wilhelm Koppers. Translated by Edith Raybould. VIII + 264 pages. Sheed and Ward. London and New York. English price, 16/-.

A first glance through the pages of this book produced an impression of disappointment, but that impression was reversed by the labour of reading it. It is a scientific book of the heavier German type and is therefore not easy reading, but the labour entailed will be amply rewarded. There is much erudition in it which only specialists in anthropology, pre-history and ethnology will appreciate, but, in spite of a notable lack of lucidity in some of its arguments and pages, it is a most valuable introduction to primitive man from a leading ethnologist of the famous Viennese School of Father Wilhelm Schmidt.

The author was by early training an Indologist, who studied Sanskrit and Indian lore under Professor Schroeder, of Vienna. Subsequently he himself became Professor of Ethnology in the same University, but had to interrupt his courses after the *Anschluss* of March, 1938. This gave him an opportunity of doing some most valuable ethnological field work in north-west central India. As far back as 1922 he had also done field work near the tip of South America amongst a primitive tribe of Tierra del Fuego. His companion in the Fuegian researches was Dr. Martin Gusinde, of the Society of the Divine Word, whom I had the pleasure of meeting in 1935, after he had returned from a year of study amongst the African Pygmies. Dr. Koppers, who, as a member of the Society of the Divine Word and a leading collaborator of the world-famous Father Wilhelm Schmidt has made Ethnology the specialized work of this life, was excellently qualified to give us this book.

A writer of a short review of Dr. Koppers' book can scarcely give any fuller idea of its contents than that which may be embodied in a few rapid phrases. There are some thirty pages of valuable remarks (historical and methodological) on the scientific lines which historical ethnology ought to follow. Subsequently we learn of the light which ethnology can throw on the question of Man's descent; there is a discussion of primitive human ethics based on a study of marriage; there is a sketch of Primitive Man's mental equipment based on the instruments found in the early deposits.

The longest chapter of the book is devoted to Primitive Man's Religious Concepts. This chapter is singularly interesting, because it is richly illustrated from the author's own discoveries amongst the Bhils of N.W. Central India and the Fuegian Yamana. The Bhils idea of the Supreme Deity, whom they call Bhagwan, is shown in prayers which often approach the language of the psalms. Some of the simple prayers of these people are most touching. Here, for example, is a

morning prayer: "O great Lord, thou didst bring us forth, make us happy to-day. O giver of corn, be good to me to-day. Do not permit that any harm should come to me. Do not permit me to harm any neighbour, and do not keep away from us corn and clothing. O corn-giver, be merciful to the world this day and also to me". Amongst the Yamana, studied so thoroughly in many expeditions by Father Gusinde, religious belief in a Supreme Being is richly exemplified. To an old man who is to lead a choir during an initiation this wish is addressed: "May He-that-is-above strengthen your heart, so that you can sing well."

To the history-minded Dr. Koppers, the value of those primitive conceptions received by tribal tradition is that they are a loud protest against the evolutionistic notion that the idea of God was created by the evolution of human thought. No, man did not create God.

This book gives one a clear idea of the distinction between biological anthropology, pre-history and ethnology, and shows the dangers of the exclusively biological anthropology whose prejudice is evolutionistic. Every chapter in Dr. Koppers' book reveals the admirable rigour of scientific method which pervades the work of Father Schmidt's School.

Those who have to expound the early chapters of Genesis will welcome this book, because of the subjects listed above. The book also contains an appendix on biologists' accounts of the origin of the human body, and another appendix on skeletal deposits and the origin of the human body. The last sentence of the second appendix reminds the scientific investigator in the field of anthropology that he must have his mind's eye open not merely for natural law but also for human historical contingency.

W.L.

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SOCIETY AND SANITY, by F. J. Sheed. London, 1953. Sheed and Ward. Price, 10/6. Pages 225.

In 1891, Leo XIII addressed himself to the problem of Society. He pointed to the fact that men had preferred Liberty to Law, and that in reaction other men were preferring Society to Man. Against these errors he upheld the primary importance of the human person in any endeavour to heal society. This was the philosophy of common sense. But the same problem remains. Calling it the problem of "half-chaos," its treatment in terms of the same common sense, Mr. Frank Sheed assumes in a book which he aptly entitles *Society and Sanity*. Sanity is seeing things as they are and in their entirety. It is particularly for anyone who would build a society of men, seeing man in his spiritual, fallen, redeemed nature. Only such realistic acknowledgement of defectiveness in both material and builder can mind together the imperfect with due deference for its own capacity for perfection.

The affinity of this approach with that of the Schools is not hard to see. One finds all their social principles in this work with the difference that they appear here not in the usual language of philosophy, but in the vivid, provocative idiom of every day. This in itself would recommend the book. But there is much more. Sheed is a penetrating (one is tempted to say an "athletic") thinker; and his power of observation is no less extraordinary. His remarks on the nature of man and fraternal charity recall the penetrating insight of a master of spirituality. His observations on sex, and the absorbing passion that it is in modern life have an authentic ring that one would hope for in such well-known investigators as Dr. Kinsey. What he has to say on the encroachment of Caesar upon the domain of human freedom has seldom been said so convincingly, and no political correspondent would be ashamed of his shrewd but restrained labelling of current politics. If there is any omission it is a treatment of economic society. This is understandable in a work which proposes to be a general treatment of man and society. In this latter aim, the author has succeeded singularly. This book should be read and mastered by all engaged in the working and making of society, and particularly by Catholic politicians and trade union officials.

P.P.F.

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SIGRID UNSET: A Study in Christian Realism, by A. J. Winsnes.
London: Sheed & Ward, 1953. 258 pp. 15/- (Eng.).

When Francois Mauriac was awarded the Nobel Prize for Literature last year a Swedish critic told him that the Swedish Royal Academy had chosen him because of the penetrating analysis of the soul and the artistic intensity which he interprets, in the form of the novel, the drama of human life. After reading the biography of Sigrid Undset, written by a Norwegian man of letters, we feel that those words would express the substance of his admiration for his gifted countrywoman. She, too, was awarded the Nobel Prize for Literature. This honour came to her in 1928—four years after her conversion to the Church. The award must have caused much astonishment as well as satisfaction in Norway, for the Catholic revival, so virile now, in Scandinavia had barely begun. Although the above criticism applied to Mauriac may be valid also in estimating Sigrid Undset's importance in literature, there are many points of difference. One salient point of division is the Norwegian's preoccupation with history, a whole group of her novels dealing with the medieval years in Norway, when Christianity was a force in moulding the character of Scandinavians.

Her Norwegian biographer, in a small book, has given us a valuable study of her work, bringing in her personal struggles and sorrows in so far as they affected her destiny as a writer. Readers whose acquaintance with Norwegian literature may be confined to Ibsen's

that Sigrid Undset and Ibsen have at least one thing in common—their idea that “contrition is the redeeming power which liberates man from his animal nature. The motive runs throughout Ibsen’s work. Solveig is Peer Gynt’s redeeming angel in so far as she awakens in him the feeling of remorse”. Winsnes shows that in Undset’s treatment of remorse, she leaves Ibsen far behind, for in all her books written after she became a Catholic “contrition is presented to us as the fountainhead of health—those stirrings of conscience which are characterised by the desire to re-establish inner harmony by rehearsing before God all that is past”.

Some critics have spoken of Sigrid Undset as a “Christian Zola”. But the likeness must end with their powerful realism. Even when Sigrid Undset’s characters sin often and seriously, she sees them as children of God, as we appreciate when reading Winsnes’ analysis of several of these characters. Of one, he writes: “Time after time he is on the point of going to confession. When Ingunn dies, he is very near to doing so. He cannot bear to be parted from her without first winning release from the tight mesh in which he has entangled both their souls. He has dragged her down the road to Hell with him. . . . He is on the point of breaking out of his prison and accepting the help which God waits to give, not to punish his sin but to wipe it out. He is seized by a passionate determination ‘to fall at the feet of God’, and to raise Ingunn and himself out of their misery. In his dream he sees himself renewed; it is as if ‘the sweetness of their freshest youth’ has returned. But it remains a good intention and a dream. His dread of men’s opinions holds him back”.

In her fearless vitality Sigrid Undset reminds us of a Norsewoman of her loved Scandinavian sagas. But, for all that she was a genuine Nordic, the Nazis looked sourly in her direction after her first attack in 1935 on their worship of the Nordic race. By this time she had a wide reading-public in Germany where her inspiring writings were a call to Christian ideals. Soon her books were banned in Germany, and her writing became a thorn to the pride of the Norwegian Nazis whose newspaper in May, 1937, carried a pompous article stating: “What Sigrid Undset publishes is not merely foreign to us—it is hostile. She is certainly Nordic by birth, but her attitude of mind is most un-Nordic. . . .” In plain words: She was a Christian genius, a child of the Universal Church.

When the Nazi troops over-ran Norway in 1940 Sigrid Undset barely escaped with her life. She spent the remainder of the war years in U.S.A., where she wrote and lectured; and Mr. Winsnes has a most interesting chapter about her activities during those years of exile when she served her far-off homeland with all her strength. In 1945, four years before her death, she returned to Norway, where, on her sixty-fifth birthday, King Haakon awarded her the highest distinction, the Grand Cross of the Order of Saint Olav, “for eminent service to literature and the nation”.

M.O.

THE BOOK OF THE SAVIOUR. Assembled by Frank Sheed. Sheed & Ward, London, 1952. 337 pp. 18/- (Eng.).

Down through the ages some of the finest intellects in the stream of Christian Tradition have been spent in an effort to capture the Personality of Christ. And it is a commonplace of scholarship that no one will ever do this in its fulness. There is the old problem of divinity and humanity, light and shade, the perfect blend of which must, of its very nature, remain outside of man's finite ability. Furthermore, it is this fact which makes us turn with interest to any work which has Christ as its focal point. And such a work is Mr. Frank Sheed's compilation, "The Book of the Saviour".

Apart from the dust cover, the merits of which are debatable, there is nothing new, and much of it you will have read before. The articles, which number more than a hundred, have been selected from the writings of twenty-nine authors, all of whom are well known to the average Catholic reader. Of these, such names as Belloc, Chesterton, Karl Adam, Ronald Knox, Alfred Noyes, and Sigrid Undset must arrest the casual glance. "But", you will ask, "is it possible that such diversity of talent can be harmonised for a single purpose?"

In the first place, the book is, as it were, a biography by the multitude, but, nevertheless, it has a definite unity. The object of the book is to say something of the life of our Lord, and to this end there are four distinct divisions, "The Hidden Years", "The Public Ministry", "From Palm Sunday to Pentecost", and, finally, "To the End of Time". Each section is prefaced with a Gospel narrative, then follows a commentary and, in the case of parts one and three, a theological appendix. But do not be misled by the use of the word commentary. If you were to open the book at random you might come upon a piece of exegesis, but more likely it would be something apologetical, perhaps a homily on one or other of Christ's miracles, or even a poem about a dog "that must have followed the Holy Family to Egypt". But whatever you might read, it would not have been written had Christ never lived.

There is a freshness about Mr. Sheed's selections reminiscent of the scrapbook; the fragrance of old things always new. Yet it is likely that you will consider some of the contributions unworthy of inclusion, which is, after all, understandable in a book which aims at a large audience. However, as a companion volume to "The Mary Book", it must surely be successful.

W.E.H.

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THE SWALLOWS OF THE GARRET, by Malachy G. Carroll. Mercier, Cork. 134 pp. 12/6 (Eng.).

When the first Little Sisters of the Assumption appeared on the streets of Paris about a hundred years ago they were reinforcements for the Daughters of Charity whom St. Vincent de Paul had sent out into the lanes and alleys to bring the Parisian working people back to God.

The centuries had brought fresh needs, and by the middle of the 19th century the crying need revealed itself: the rechristianising of the homes of the working-men of Paris. That was the ideal of Father Pernet and Antoinette Fage, co-founders of the Little Sisters of the Assumption, who are now doing that work in nearly every country in the world. The coining, by French workmen, of the epithet, *Swallows of the Garret*, was not only the sign that the Parisian working-men had overcome their anti-clerical prejudice; it also showed that love and esteem was building a shelter round these Sisters in their black habits with white wimple and guimpe. Even in recurring religious persecutions the "Swallows" were allowed to go unmolested on their swift flights of mercy and hope to the suffering poor in the garrets. They returned again and again to the same home, nursing the mother back to health, cooking for the husband and children, cleaning the garret and gathering the children for prayers by the mother's bed when she was well enough to join in. In a spirit of Christ-like charity these Sisters are doing a great work by bringing back to the practice of their religion hundreds of working men and women in large cities.

The author of this sketch of their early days has dwelt especially on the *spirit* of the Congregation, which, after all, is the only really important thing about any religious Order. Though the Sisters themselves throughout the world have probably abundant writings from the pen of Mother Marie de Jesus, the co-foundress, this recent book stresses rather the life and spirit of Father Pernet, humble and admirable in every way. His ideal for the Sisters whom he founded and directed may be heard in his words: "A Little Sister of the Assumption ought to have the heart of a missionary and the soul of a Carmelite". His direction extends over their life in the cloister and in the garret. They are to take their cloister with them so that the family whom they visit may feel the radiance of their life of silence and prayer. And when they come home to their convent in the evening, the religious silence of its corridors will be there to renew their exhausted forces. The Little Sister must live perpetually in the silence of Christ, having that as the source of her strength.

This is an interesting and inspiring book, with some memorable pages recalling us to the supernatural grandeur of our apostolate.

M.O.

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FRA ANGELICO, by Aengus Buckley, O.P. Dominican Publications, Dublin, 48 pages, 3/-.

At the dawn of the thirteenth century art lay dormant in conventional forms. Then came the hand of the painter Giotto to awaken it. Servile imitation of Greek artists was at an end. Art burst forth with the freshness and vigour of a new song—a Giottesque song. To this in the fifteenth century, says Father Buckley, Fra Angelico added his haunting airs of fragrant spirituality that have never been surpassed.

With Giotto his paintings share the charm of a devout religious feeling. This character enables them to hold their place in art. Fra Angelico's single aim was to give expression to this religious feeling; and his paintings are his prayers and meditations on the Mysteries of Christianity.

Father Buckley's appreciation of this master painter leads us into the world of beauty and truth. A brief account of his life is interwoven with a lyrical and florid eulogy of his paintings. Eight full-page plates illustrate his mastery—vigour of drawing, grandeur of style, harmony of lines, perfection of architectural distances. Over all shine the simplicity and purity of Angelico's spirit which glorifies his paintings. It is regrettable that the plates are not in colour for his use of pure and brilliant colours—as the writer so well describes—dazzled all beholders. The noble holy figures, the beautiful angels, human but in form, are robed in all the hues of sunrise and sunsets; and the artist uses "the gamut of the rainbow to express the glory and joy of the scene".

Fra Angelico is a genius of versatility. His outlook is Byzantine in spirit, his technique in the main tends towards the classical forms of the Renaissance, while in his expression of form by pure colour, and in his use of symbolism, he is surprisingly modern. Whatever medium suits his purpose he employs. Always his purpose is to raise earth to heaven. For this none was more suited than this humble Dominican friar whose pure and pious life was crowned with the title "Angelic". A brief note on Fresco painting and the technical difficulties under which Angelico laboured concludes this refreshing study.

P.F.

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SHORT NOTICES.

AT THE BEDSIDE OF THE SICK, by Mother Catherine de Jésus-Christ. London: Burns Oates, 1951. 15 pages. 9/6, Eng.

The author of this book is the Assistant-General of the Sisters of St. Joseph of Cluny, and was for a time the Superior of the Pasteur Hospital in Paris. A good translation of her book is now given to us. The original French was published in 1938, in response to many requests that the series of lectures given by the Superior at the Pasteur Hospital should be collected into a single volume. In her foreword she writes: "My first intention was to address myself to our young religious, but when lay-probationers came to our school in ever-increasing numbers, my thoughts were turned more in their direction.

Although the subject matter of the book is "the practical morals of nursing", it is by no means the province only of nurses. Any one interested in the training of character will find inspiration in its pages, informed with the supernatural, but expressed in terms of practice. Trainee teachers, as well as nurses, will find its perusal an invigorating experience. Opening at a random chapter on courage and strength of character, we read: "Don't let yourselves merely exist. Live, in every sense of the word; live your duty, live your life as God would have you live it. Live it in accordance with the demands of your profession. . . . Don't worry about who is for you or against you. . . . You will have your professional shortcomings, no doubt; but as regards your character, let it be completely honest, unassailable. Let it be said of each one of you that you have a "sterling character". Every aspect of a nurse's life in her training school is discussed: Politeness with patients, and with other nurses; Silence; Deportment; Discipline; Profes-

sional Secrecy. All helpful and interesting chapters. Missionary nurses and the nursing of mental patients also have separate chapters.

A working day at the Pasteur Hospital in Paris has probably varied somewhat since 1938, but the closing chapter—or, rather, appendix—is not the least interesting part of this valuable book.

M.O.

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CALIXTO XAVIER: ST. FRANCIS XAVIER AND HIS NOVENA, by

Rev. Edward O'Connor, S.J.; M. H. Gill, Dublin, 1952. 73 pp. 3/-.

DON FRANCISCO: THE STORY OF ST. FRANCIS XAVIER," by Mary Purcell. M. H. Gill, Dublin. 1952. 18/-.

These two books can well be reviewed together. The last-named is a life of St. Francis Xavier in the form of a novel, while the former is a series of meditations on the outstanding events of his life and the virtues displayed therein. Novenas are a favourite form of devotion in our day, and Fr. O'Connor's purpose is to recommend yet another, one which is known by the appealing title of "The Novena of Grace". The nine short chapters are meant to be the subjects for nine days prayer and meditation on the life of the saint and as such are very suitable. They could also be utilised for sermons. The hymn, "My God I Love Thee," popularly attributed to St. Francis Xavier (the translation is by the Oratorian Fr. Caswell) concludes the novena devotions.

Mary Purcell's book is an elaborate effort to re-create the Renaissance world of Xavier's day. The historical detail has been built up minutely and accurately from the best sources, but on the whole the story seems to be cluttered up with people. Many of these have been disguised in unfamiliar Spanish names which the uninitiated would fail to recognize. The saint's character is well portrayed. As a popular life the book has much merit. The excellent bibliography includes many Spanish works which the authoress has consulted.

J.R.C.

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MARJORIE AND ME, by Bernard Basset, S.J. London: Sands & Co. First published 1945. Reprint, 1952. 154 pages. 7/6, Eng.

The silhouettes on the dust cover of this volume of collected stories give the impression that we are about to read of a light-hearted Child of Mary and her pastor. Quite misleading. M. and M. are the parents of a lively Catholic household. "Me" is the narrator, wise, witty, and endearing. And so life-like, that we say: "I know this man . . . but where did I meet him?" Many of the stories are about his friends; others are about people who attend the parish church. And you do not need to have been a buyer of linoleum for a sacristy to be stirred to tears and laughter by a linoleum square. The author states that "the characters are all fictitious, and the views are their own." But how observant and sympathetic is Father Basset as he goes his rounds. It is part of his gift as a teller of tales that we do feel that his interesting characters are real people, expressing their own views.

Some of the stories have the touch of genius, and it may be their destiny to flash before many a reader a new facet of the eternal Beauty of the Truth and Goodness of God. The author's love for souls combines with his sense of humour and witty literary style to give us that blending of tenderness and sparkle which make a short story a work of art.

M.O.

YOU AND THE MOVIES, Edited by Rev. F. M. Chamberlin. Young Catholic Students' Movement, 379 Collins St., Melbourne. 1952. 64 pp. Illus. 2/6.

Father Chamberlin has brought together a number of Australian and overseas writers who discuss the Christian approach to the movies. When one reads the figures given of the numbers who flock to this form of entertainment week by week, the importance of the essays in this book can be realized. The cheapness, the brutality, and even the immorality, of a certain type of film are brought out calmly but pungently. The object of the writer is not to condemn the movies, but to educate the moviegoers, who will be trained to see that the cheap and vulgar are the stock attractions of those picture makers, who have nothing fresh to offer the public. Lillian Ross, in her devastating book, *Picture*, shows how sensitive the makers are to box-office reaction. This book should be most useful for priests who have the direction of youth clubs. It is so well written, with a wealth of technical information about the movies, and with the illustrations from many films, that it cannot fail to be popular and instructive.

L.B.P.

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OUR LADY OF THE SACRED HEART—THOUGHTS FOR A MONTH

WITH MARY, by the Rev. W. J. Ryan, M.S.C. Sydney: Annals Office, Sacred Heart Monastery, Kensington, N.S.W., 1950. Price, 9d.

Each page in this booklet is devoted to one day in the month, with frequent references to the attractive frontispiece, a picture of Our Lady of the Sacred Heart. The book should be useful to many people who like the help of a book when meditating on Our Lady; and meditate we must unless our rosary is to be reduced to utter boredom. The scriptural texts at the head of each of the thirty-one pages contain the treasure of the inspired Word, on which Father Ryan's prayerful notes cast many a gleam of wisdom—the wisdom for which we are all seeking.

M.O.

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SISTER MARY OF ST. FRANCIS. The Hon. Laura Stafford-Jerningham (The Hon. Mrs. Edward Petrie), Assistant to the Mother-General of the Sister of Notre Dame, of Namur, Belgium. Burns Oates, 1951. 50 pages.

This booklet will probably appeal to English Catholics rather than to Australians; though even at this distance we shall read with reverence of the twice-noble ancestors of this generous nun, descended from a race of martyrs—three of them executed in the Tower of London. They are Blessed Margaret Pole, Countess of Salisbury, who died on 27th May, 1541; Blessed Philip Howard, Earl of Arundel, in 1557; and Blessed Williard Howard, Lord Stafford, in 1680. These are the flower of English nobility, in whom Australian Catholics should never lose interest; every page written of the English martyrs has its own abiding charm, apart from any literary merit.

The subject of this booklet is the descendant of these illustrious martyrs, and her story is well told, from her happy childhood, through married life, until as a widowed lady, known to the world as the Hon. Mrs. Petrie, she entered the Congregation of the Sisters of Notre Dame in Namur. We need not wonder that her gifts of spirit and character soon fitted her for responsible office. She devoted her large fortune and her talents to the cause of Catholic education in England, where, during her lifetime, the number of houses of Notre Dame increased from one to twenty. She died in 1886 and seems to have left a memory of a life of great holiness.

M.O.

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